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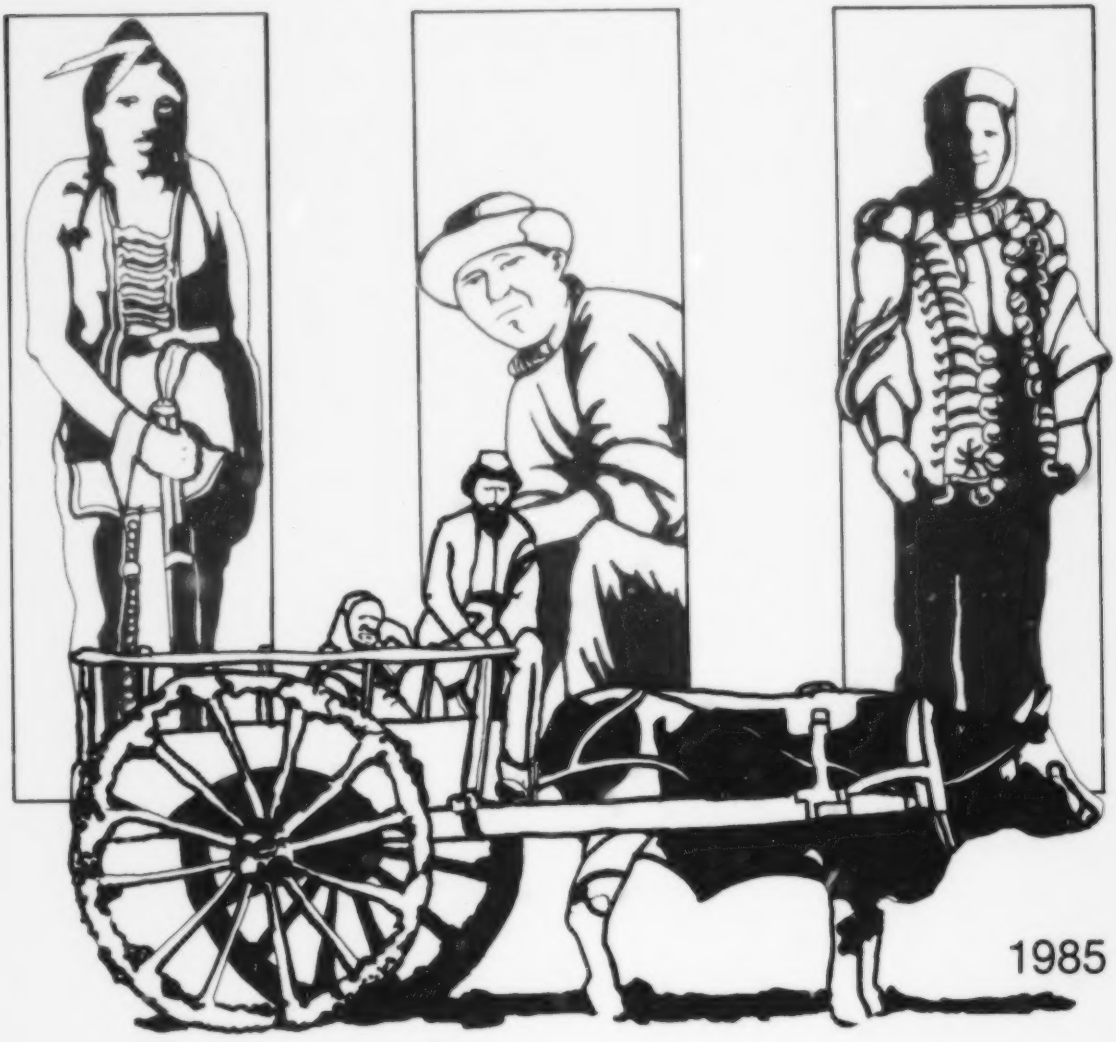
HERITAGE PRESERVATION

AMONG ETHNOCULTURAL COMMUNITIES IN MANITOBA

by Dr. Zbigniew Jan Gryz

Institute of Urban Studies

Manitoba Multicultural Resources Centre



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PREFACE

Under an agreement reached on 13 September 1985 with Dr. Alan Artibise, Director of the Institute of Urban Studies, University of Winnipeg, Roz Usiskin, Interim Director of the Manitoba Multicultural Resources Centre, and Dr. Nolan Reilly, Chairperson of the Program Committee of the Manitoba Multicultural Resources Centre, I was authorized to conduct a survey in order to determine what has been done, what is being done, and what is being planned for the future by the ethnocultural communities in Manitoba with regard to the preservation of their heritage, and to report the results of that survey.

I now respectfully submit that report.

Dr. Zbigniew Jan Gryz

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1.0 INTRODUCTION

When, on the 8th of October, 1971, Prime Minister Pierre Elliott Trudeau announced in the House of Commons a new policy of "multiculturalism within a bilingual framework," he was, among other things, providing the official response of the federal government to the recommendations set out in Book IV of the Report of the Royal Commission on Bilingualism and Biculturalism.

The Bi and Bi Commission was established in 1963 in response to the tensions between the French and English that had surfaced in Canada in the early 1960s. There was no question that it was the unstable and at times volatile relationship between the two groups that was to provide the primary focus for the inquiry. As stated by the Commissioners in their Preliminary Report: "In our opinion, the dominating idea in our terms of reference was 'equal partnership between the two founding races'."[1]

However, in establishing the terms of reference for the Royal Commission, the government felt obliged to also direct the Commission to consider "the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution." Public meetings were organized across Canada in November 1963 where Canadians could present briefs to the commissioners. No one was prepared for the reaction from members of the so-called "third element" - the ethnocultural communities. It was swift and strong, and challenged the basic premise of the mandate: " 'If two groups are privileged,' they pointed out, 'that makes all the others, and that means us, second-class citizens.' "[2]

The Commissioners subsequently broadened the focus of their inquiry giving greater consideration to the "other ethnic groups" and devoted an

entire volume of its Report to "The Cultural Contributions of the Other Ethnic Groups." While many of the recommendations set out in Book IV pleased members of this third force," the Commissioners held firmly to the basic premise that Canada was a bilingual and bicultural nation. Indeed, as the following quotations from the Preliminary Report indicate, the Commissioners were vexed by some of the opinions expressed: "certain recent immigrants are scarcely conscious of the fact that they belong to a bilingual and bicultural country,"; and, "to the degree that the demands of certain ethnic groups make awareness of the fundamental duality of the country more difficult, to that extent they aggravate the state of crisis in Canada."[3] However, for reasons that still await detailed analysis[4], the federal government disagreed with the basic premise. Two years after the recommendations in Book IV were presented, Trudeau announced the federal government's new policy of multiculturalism within a bilingual framework.

As stated in the document tabled by Prime Minister Trudeau in 1971, the government was concerned with achieving several objectives with this new policy: "preserving human rights, developing Canadian identity, strengthening citizenship participation, reinforcing Canadian unity and encouraging cultural diversification within a bilingual framework."[5] To this end, the federal government established a multicultural program in the Citizenship Branch of the Department of the Secretary of State. Of the categories developed for the implementation of the policy, heritage preservation became the most important.[6] As stated in the document cited above, such programs "are designed to encourage cultural groups to share their heritage with all other Canadians and with other countries, and to make us all aware of our cultural diversity."[7]

The ethnocultural communities in Canada were receptive to the new policy. Previously, it was assumed that "ethnic" groups would, and should, assimilate into the English (or French) Canadian community. Indeed, for

decades the common perception of what constituted a "good" ethnic group - one desirable for immigration to Canada - was based on whether its members could or were likely to assimilate, whether they were capable of shedding what were perceived to be their anachronistic mannerisms, dress, social values, and customs. More than simply a disembodied perception, it was built into the operation of Canada's institutions; perhaps nowhere more clearly than in the immigration system. Until the "points system" was established in the 1960s, potential immigrants could be excluded from entry into Canada due to: "peculiar customs and habits"; "probable inability to assimilate"; or, "unsuitability to climatic conditions."[8] And the common perception was given expression in a number of books, from J.S. Woodsworth's, Strangers Within Our Gates, to Stephen Leacock's, Economic Prosperity in the British Empire, to W. Burton Hurd's, Racial Origins and Nativity of the Canadian People.

There were few allowances in this order for attachment to or pride in "ethnic" heritage. Ethnic heritage was something to shed and the quicker the better. Numerous social pressures were used to ensure that ethnic attachment was severed. This is eloquently and powerfully expressed in John Marlyn's Winnipeg-based novel, Under the Ribs of Death. In it, Sandor Hunyadi, an immigrant boy, is made to feel the shame of his ethnicity. In his desire to gain a sense of dignity and recognition, Sandor is driven to reject his ethnic heritage, symbolized by changing his "foreign" name to Alex Hunter, an acceptable English name.

It had been assumed that not only was rejection of ethnic heritage normal, it was desirable. Ethnic loyalty was seen as an impediment to full participation as a Canadian citizen. Only by assimilating the memories, values, sentiments, customs and behaviour of the larger society, could one participate freely and fully in that larger society.

Attachment to an ethnic heritage was considered merely a brief period

of transition in the life of an ethnic group. As such, there was little need to document or write about an impermanent heritage. And there was no compulsion to write about ethnic contributions as these would appear only with their full participation in the broader society, and that was contingent on a shedding of their ethnicity. Until quite recently, therefore, "ethnics," were largely invisible in Canadian literature. Where they were mentioned, it was either with approbation for their rapid assimilation, or with censure for holding on to their ethnic ways, taking jobs from others or driving down the wages, or in some other way detracting from the well-being of society.

The new policy of multiculturalism provides a different focus. However, it does not mean that assimilation is no longer desirable or expected. Assimilation remains a basic premise. The policy does signify, however, that "ethnocultural" communities no longer have to hide or reject their heritage. This new policy encourages ethnocultural communities, through numerous support systems, to display, rather than hide, and to take pride in rather than reject, their cultural traditions, whether through public displays of cultural artifacts or through the performing arts. And with an emphasis on writing ethnic histories, it provides a recognition of their role in the development of Canadian society. It establishes a place for ethnocultural communities in Canadian history and development.

A common criticism levelled against the new policy is that it is largely symbolic. Yet, its psychological impact is palpable; the enormous energy and time invested by ethnocultural communities is testimony to the value they place on heritage preservation; and its impact on the social and physical landscape is evident.

An ethnic landscape that only a few years ago was subdued, unobtrusive,

and sparse, today is vibrating with energy and unabashed activity. Evidence of this activity includes: a re-created, full-size, traditional Mennonite village; impressive displays of traditional Ukrainian costumes and handpainted Greek ceramic dolls representative of the different regions of the Ukraine and Greece respectively; a completely restored Romanian Orthodox Church of log construction originally built in 1902; a fascinating display of traditional Polish paper cutouts; a fully furnished chapel used by the Grey Nuns in the 19th Century, and now part of the St. Boniface museum; a photographic display depicting life on Selkirk Avenue, the centre of the Jewish community in Winnipeg in the early part of this century; a museum with an original fishing boat of the type used by Icelandic fishermen on Lake Winnipeg. All these and more have served to transform the social and physical landscape of Manitoba.

This transformation is relatively recent. While it is true that heritage preservation efforts in some ethnocultural communities can be traced much farther back, they are the exceptions. The roots for the current broad and systematic thrust of heritage preservation can be traced to the early 1970s, to the policy of multiculturalism and the development of a new social consciousness.

It will be evident in the next section, that not all ethnocultural communities in Manitoba have been able to respond with equal force to these developments. Indeed, there exists considerable variation among the communities. In some, a broad network of resources have been developed - library, archives, museum, historical society - providing the communities with a comprehensive program of heritage preservation. In others, by strong contrast, very little has been developed in the way of heritage preservation. In general, this variation is a reflection of two primary factors - recency of immigration and group resources.

Among recently immigrated ethnocultural groups, heritage preservation

is ranked relatively low on their list of priorities. This is not to suggest that it is considered unimportant; quite the contrary, the contacts for virtually every such group surveyed indicated a strong appreciation for the value of heritage preservation. What it does mean is that newly immigrated groups have more immediate and pressing concerns with which to deal than heritage preservation - orientation and adjustment to a new society, and, establishment of an institutional framework for cultural maintenance. The first, orientation and adjustment to a new society, is typically one of the primary concerns among the organizations established by recently arrived ethnocultural groups. It involves dealing with a variety of issues; employment opportunities, housing, language, the social isolation experienced among immigrant women and the elderly, the legal system, and the adjustment of their children to the school system. And quite apart from the problem solving aspect, such organizations also provide a very important focus for social activities including dances and sporting activities, which facilitate the process of adjustment to the new social environment.

Typically, recently immigrated ethnocultural groups are also anxious to establish an institutional framework within which their most important traditional religious and cultural customs can be maintained and transmitted to their children. Of critical importance is the establishment of the religious institution. Not only does it meet the religious needs of the community, but it also typically serves as the centre for many other important cultural and social activities, including language and religious programs for the children. Such programs are seen as being very important in dealing with the cultural gap that develops very quickly between the parents and their more rapidly assimilating children. In a context that alienates the children from their parents, programs of cultural maintenance attempt to reduce that alienation by strengthening the bonds of cultural understanding between the generations.

It is obvious that these are more pressing and more urgent matters than heritage preservation. They also consume the resources of these newly established communities. Indeed, a commonly cited concern was securing enough people to meet the obligations of existing programs, let alone for a new program of heritage preservation. Consequently, development of a formal program of heritage preservation is at a rudimentary level among the newly established ethnocultural communities. Where there are formal collections of heritage items, they are typically a by-product of the other programs.

Longer established ethnocultural communities have made such adjustments. The members have established their institutions and have come to terms with life in the new social environment. However, this does not mean that all such communities have been able to direct their attention to heritage preservation. There exists a clear difference in the state of heritage preservation between those communities that are relatively rich in community resources and those that are resource poor.

Generally, the most active and best developed programs of heritage preservation are found among the largest, best organized, and longest established ethnocultural communities in Manitoba. These are not the only factors. As shall be discussed in the next section, there are a number of other factors. However, from this survey, the ones cited appear to be primary. Thus, of the forty groups surveyed, the six identified in the next section as having the strongest programs of heritage preservation, are among the twelve largest groups.[9] This suggests that a certain critical mass is a necessary condition for the development of a strong program of heritage preservation, although clearly it is not in itself a sufficient condition.

Ethnocultural communities that are small in size clearly have difficulty in establishing a strong program of heritage preservation, despite

strong interest and even though they are long established communities. Their small population base deprives them of the resources - primarily money and manpower - to mount a formal program of heritage preservation. In some cases, not only is the population base small, but it is also dwindling. This places the basic institutions of the community at risk and requires the mobilization of all available energy to try to keep those institutions intact.

2.0 THE STATE OF HERITAGE PRESERVATION AMONG ETHNOCULTURAL COMMUNITIES IN MANITOBA

2.1 Austrian

The Austrian population of Manitoba, relatively small in size and with a large elderly component, shows little evidence of cohesion as a distinct ethnocultural community. Of the 3,155 Austrians in Manitoba (1981 Census), approximately 50 per cent live in Winnipeg; the other half are scattered throughout the rest of Manitoba. Within Winnipeg, there does not appear to be any strong "umbrella" organization uniting the Austrian population. Although the majority of this population is Roman Catholic, there is no Austrian church. The only Austrian organization identified - the Friends of Austria - has a membership of only 100 - 130 people, and this includes individuals who are Swiss and German.

Not surprisingly then, very little heritage preservation work has been done, either by the Austrian population or by the public institutions of Manitoba. As far as could be determined, a small collection at the Manitoba Museum of Man and Nature consisting of some glasswork, ceramics, military items, and so on constitutes the total of the Austrian heritage collection in Manitoba.

2.2 Belgian

Documentation from the 1981 Census reveals that there were only 6,455 Manitobans who claimed Belgian ancestry. This modest population is concentrated principally in two areas of Manitoba. The largest single settlement (2,780) is found in Winnipeg - in particular, St. Boniface - while the remainder are chiefly concentrated to the southwest of Winnipeg in the Rural Municipality of Lorne, in such towns as Bruxelles, St. Alphonse, Swan Lake, Holland and Mariapolis.

While the Belgian community in Manitoba - centred around the Belgian Club and the (Belgian) Sacred Heart Church, in St. Boniface - has always been very active in terms of maintaining a set of separate Belgian institutions, this has not given rise to an equally energetic program of heritage preservation. An archives, located in the Belgian Club, consisting of photographs commemorating historic events of the Belgian community, a book on the history of the Belgian Club and one on the Belgians in Manitoba comprise the extent of heritage preservation effort from the community. Scarce resources - space and money - has prevented the Belgian community from developing heritage projects.

Apart from the Belgian Club, there are two other repositories in Manitoba which contain heritage items on the Belgians. As part of its mandate to collect historical documents on French-speaking people in Manitoba, the St. Boniface Historical Society has among its archival holdings a number of documents relating to some of the Belgian settlements in Manitoba such as Bruxelles and St. Alphonse, and on some of the prominent Belgians in Manitoban history. The Society also holds a number of books on Belgians in its library.

The other repository is the Manitoba Museum of Man and Nature, which has a few cultural artifacts from the Belgian community as well as a holding of photographs of sporting activities among the Belgians, and some books.

2.3 Black Canadian

As documented in numerous studies,[10] the Black Canadian community has a long history, with its formative development dating back to the American Revolution (1776-1783). Since that period, the community has been reinforced periodically by immigration of American Blacks into Canada, including the immigration of groups to western Canada during the 1850s,

1900s, and 1920s. It is largely this population that has provided the base for what is here referred to as the Black Canadian community.

Based on the Canadian Census of 1981, there are 850 Black Canadians in Manitoba. However, without a systematic survey of this community, this can be considered to be no more than a "guestimate."

Nonetheless, this Black Canadian community in Manitoba is centred around the long established (1932) Coloured People's Social and Charitable Association. What began as a centre for social and charitable activities for Winnipeg's Black Canadian community has recently undergone a transformation, one in which heritage preservation has assumed greater importance. A group within the Association has begun to research the history of the Black Canadian community in Winnipeg. It has conducted a number of interviews with older members and has collected a variety of documents and photographs. It is their hope that this can eventually be developed into an archives on the Black Canadian community. Due to inadequate financial resources, the project is proceeding slowly.

2.4 Byelorussian

It is difficult to estimate the number of Byelorussians in Manitoba. According to the Canadian Census, there were 75 Byelorussians in Manitoba in 1981. However, according to some members of the Byelorussian Association of Winnipeg, which had an active membership of 60 to 75 members, there are approximately 1,000 Byelorussians in Winnipeg. From numerous discussions with the Russian and Byelorussian community, it would appear, that some Byelorussians identify themselves as Russians. This may account for the discrepancy. Regardless of the exact size of the population, there are two important points to be made about the Byelorussian community. First, and most obvious, the community has a very small population.

Second, the community is in imminent danger of disappearing without leaving much evidence of its presence in Manitoba. The only heritage repository that could be located for this small and elderly group was a small holding of books and documents on Byelorussians collected by a former Byelorussian poet and newspaper columnist. It is currently held by his widow.

2.5 Caribbean

Despite the small population[11] and that they are a relatively recent addition to Manitoba's cultural mosaic, the groups from the various Caribbean countries have already directed a considerable amount of energy to heritage preservation work.

Dr. Dubé, a member of Winnipeg's Caribbean community, points out that "Caribbean peoples are themselves multiethnic and multicultural in origin. While the predominant and the most culturally-persuasive group in many Caribbean countries is of African background, there are also populous areas (for example, in Guyana and Trinidad-Tobago) of people of East Indian background. Many other ethnic groups - French, British, Spanish, Portuguese, Chinese, and others - are also represented. And, intermarriages are very common."

Dr. Dubé further notes that "Caribbean migration to Canada has been primarily from Trinidad-Tobago, Jamaica and Haiti. Curiously enough, there has been a tendency for one or other of these main nationalities to dominate the different major cities of Canada. In Manitoba, the predominant immigrant group is of Trinidad-Tobago origin."

The diverse Caribbean peoples in Manitoba have been organized since the late 1960s under two main umbrella organizations - the Caribbean Canadian Association of Winnipeg (CCAW) and the Afro-Caribbean Association of

Manitoba (ACAM). They are acknowledged to be the two main heritage repositories for the Caribbean peoples in Manitoba. According to Dr. Dubé, "their stimulus to collecting, preserving, storing and displaying Caribbean literature, artifacts, etc., has been heightened over the years by their participation in Winnipeg's annual Folklorama festival."[12]

The CCAW's Cultural Centre, popularly known as CariCana Hall, is located in Winnipeg at 595 Clifton Street. It houses a library with various books, manuscripts and magazines on the Caribbean peoples. It has a small holding of native crafts and arts. It has organized lectureships, given by distinguished Caribbean scholars in various fields. The Association has also sponsored workshops by prominent writers and artists. Seminars on Caribbean culture and history are held on an ongoing basis at the centre and a bi-monthly newsmagazine is published.

The Afro-Caribbean Association of Manitoba has its centre at 259 Watt Street in Winnipeg. Popularly known as the ACAM Centre, it is also used by a number of other organizations, including the Guyanese Association of Manitoba and the Jamaican Association. The Centre has recently opened a library with a variety of Caribbean books, magazines and documentation on the history of the Afro-Caribbean Association of Manitoba. There is a plan to develop a broad-based holding of literature from all Black cultures. As well, the Centre has a small holding of art and crafts and it has been the site of numerous seminars and group activities.

2.6 Chilean

Chileans form a small community of very recent arrivals. Almost the entire population (780, in 1981) has entered Manitoba since 1974,

concentrating in Winnipeg.

Spearheaded by three of its members, the Chilean community has shown remarkable energy and concern with the preservation of its heritage. Over the past few years, the Winnipeg Chilean Association has collected a wide assortment of personal documents, posters and photographs, magazines and books, Chilean games for children, taped Chilean music and various handicrafts. With approximately a thousand pieces collected, the Association is ready to open a Cultural Centre where these items can be placed on permanent display. This is the only repository of Chilean heritage items in Manitoba.

2.7 Chinese

There has been a substantial number of Chinese people in Manitoba ever since their initial settlement in the province in the 1880s. However, the large majority of today's Chinese population, which numbered 7,065 in 1981, is made up of people who have immigrated since the early 1960s.[13]

The main concern of the Chinese organizations - such as the Manitoba Academy of Chinese Studies and the Institute of Chinese Language, Culture and Arts - which were established by the recent migrants is with cultural maintenance. Cultural maintenance includes supplementary education for the children to teach them the Chinese language and impart a better understanding of Chinese culture, history, religion and social values. Through this, an attempt is made to prevent the cultural gap between the parents and their more rapidly assimilating children from widening.

The Chinese community has, however, directed some of its energy toward heritage preservation. The heart of that effort is the construction

of a building to house a Chinese Cultural Centre. It is expected that this will be completed in 1986 and will contain a museum, archives, and historical society. In the meantime, one heritage preservation project is underway. A study of the history of the Chinese community in Manitoba is being conducted by Professor Kwan of the University of Manitoba and is to include taped interviews with early Chinese immigrants.

Within the public domain there are a few repositories with some Chinese heritage items in their collection. The largest of these is housed in the Manitoba Museum of Man and Nature. The 1976 Multicultural Collections Inventory Report identifies this as a collection of some 36 artifacts. A collection of art and glasswork has recently been added. There are also a few Chinese artifacts in other museums in Manitoba; Transcona, Minnedosa, and Rapid City. Finally, there is an exhibition of Chinese Cultural artifacts - paintings and pottery - at the Winnipeg Art Gallery.

2.8 Czechoslovak

Manitoba's Czechoslovak population is largely made up of two communities - a Czech and a Slovak community - with each centred around a separate church. Neither community is very large. In fact, both have diminished in size since 1971 from a total population of 4,700 in 1971 to 3,590 in 1981.[14]

A small collection of heritage items at the Manitoba Museum of Man and Nature and another very small collection of religious artifacts at the Cook's Creek Museum constitute the total of Czechoslovak heritage collections in the public domain of Manitoba.[15]

In addition, however, there is a small library of Slovak books and records in the parish hall of the Visitation Slovak Church. Included in

this holding is a booklet providing a history of the church.

2.9 Danish

A small collection of 45 items of Danish material culture held by the Manitoba Museum of Man and Nature and a small holding of written works on and by the Danes in Manitoba contained in the Special Icelandic Collection at the University of Manitoba, constitute the only heritage collection for this small (1981 population of 2,675) and rapidly diminishing community. However, interest in heritage preservation has recently led the Danish Club of Manitoba to form a committee to work toward the establishment of an archives at the Scandinavian Centre in Winnipeg. This committee is in the early stages of contacting members of the Danish community for archival material such as historical documents and photographs.

2.10 Dutch

According to the Canadian Census, there were 33,875 people in Manitoba in 1981 who claimed Dutch ancestry, a significant drop from the 1961 Census figure of 47,780. There is reason, however, to question census figures for the Dutch population. Population figures for the Dutch are confounded by the fact that a significant number of Mennonites, Hutterites and Germans have also claimed Dutch ancestry. In part, this is due to some of the historic roots of the Mennonite religion in the Netherlands, leading some Mennonites to identify themselves as being of Dutch ethnic origin. In part also, it is due to the similarity of the German word "Deutsch," meaning German, and the English word "Dutch," resulting in some Mennonites and Hutterites being classified as Dutch in origin. Finally, as shown by Ryder (1955),[16] the perceived similarity by others of the Dutch and German people has facilitated pronounced shifts in identification from one ethnic category to the other during

census-taking around the two World Wars. Thus, it is difficult to determine with any precision how large the Dutch population is or what the growth pattern has been for the population.[17]

What is clear, however, is that the Dutch in Manitoba have done very little in the way of formal heritage preservation. Apart from a collection of artifacts pulled together annually for display at the Dutch pavilion at the Folklorama Festival of Nations, no other formal collection of Dutch heritage items could be located within the community.

While there are small collections of Dutch artifacts in museums in Transcona and Carman, Manitoba, only the Museum of Man and Nature has a significantly large collection. It consists of some 100 items of personal effects, glass, porcelain, and brass works.[18]

2.11 Estonian

Estonians have never formed a large segment of Manitoba's (or Canada's) cultural mosaic. By 1981, however, this already small community had dwindled to 180 persons. Not surprisingly then, very little has been done and nothing is being planned by the Estonian community in terms of heritage preservation. A few Estonian dolls located at the International Centre and a handful of items deemed to be "souvenir-type items and of no particular significance"[19] at the Manitoba Museum of Man and Nature constitute the total of Estonian heritage preservation efforts within Manitoba.

If the Estonian community is to be spared the fate of disappearing without more than a trace, immediate efforts must be undertaken to contact members of the community to collect such items as will permit at least

a modest documentation of the culture and history of this group in Manitoba.

2.12 Finnish

With a population of only 1,060 in all of Manitoba in 1981, the Finns make up one of the smallest ethnocultural groups in the province. However, due to a concerted effort by the Manitoba Museum of Man and Nature, a considerable amount of heritage preservation work has been done on the Finnish community. Indeed, in the Multicultural Collections Inventory Report, Sutyla states that the Museum collection "is the most complete provincial record of Finns anywhere in Canada and the data collected is suitable for writing a complete material and social history of this group in Manitoba."[20]

While the Finnish community itself has not been very active in heritage preservation work, there is considerable interest and there have been discussions of undertaking such work.

2.13 French

The French[21] are not easily discerned in Manitoba's ethnocultural landscape. First, by sharing a common language and religious faith with French Canadians, they are frequently mistaken for members of that group. Secondly, the French have shown no strong proclivity for maintaining a separate group identity. It may be, as J.S. Woodsworth said of the early French settlers some 75 years ago, that "their development is bound up with that of our French-speaking Canadians".[22] This may explain why there are no strong, long-established and distinct areas of French concentration in the province and why there is no strong and distinct French institutional profile.

There is one organization which serves to unite the French and provides them with a group character - the Union Nationale de Francaise. It has a membership of approximately 200. The Union serves a social and cultural function for the French in Manitoba, the latter function manifested in its sponsorship of the French pavilion in the past two celebrations of the Folklorama Festival of Nations. While there has been some discussion of mobilizing forces to undertake a history of the Union Nationale de Française, little formal heritage preservation work has been done to date.

2.14 French Canadian

A broad network of museums, archives and historical societies in Manitoba provides the French Canadian community with one of the most active, robust and stable programs of heritage preservation in the province. The two most important pillars in this heritage preservation system are made up of the St. Boniface Historical Society and the St. Boniface Museum.

Established in 1902, the St. Boniface Historical Society has been carefully and extensively recording the heritage of Franco Manitobans since its inception. That record now includes: an archival repository with a variety of historical documents and photographs; a museum collection of some 1,000 items; documents of a genealogical nature; and a library with research materials and books on French Canadians. It is currently engaged in documenting a collection of 5,600 photographs and classifying archival material on an organization - the Education Association of French Canadians in Manitoba - that was the precursor to the Franco-Manitoban Society.

The St. Boniface Museum, on the other hand, has the largest

collection of French Canadian artifacts in the province. It contains a wide variety of tools, furniture, store equipment, phonographs, domestic utensils, guns and rifles, religious artifacts, musical instruments, clothing, and other items reflecting French Canadian life in Manitoba in the 19th and 20th centuries.

There are, in addition, collections of French Canadian artifacts in at least ten other museums in the province, located in the larger French settlements including Ste. Anne des Chênes, Ste. Agathe, La Broquerie, Saint-Claude, Saint-Georges, Saint-Joseph, Saint-Leon, Saint-Malo, Saint-Norbert, and Notre Dame de Lourde. As well, there are French Canadian Historical Societies in Saint-Georges, Saint-Leon and Notre Dame de Lourde.

The collection of French Canadian artifacts at the Manitoba Museum of Man and Nature is relatively small, consisting of such items as furniture, clothing, religious artifacts and household effects. This reflects an understanding that was reached between the Museum of Man and Nature and the St. Boniface Historical Society and St. Boniface Museum, which established that primary responsibility for collection of French Canadian heritage materials would lie with the French Canadian community.

2.15 German

Surprisingly little is available on the heritage of the German community in Manitoba. The thorough inventory of heritage collections undertaken by the Manitoba Museum of Man and Nature revealed only a few scattered items for the German community: a PhD dissertation on Manitoba's German community; a few histories of local German churches; a complete set of the locally published German language newspaper - Der Nordwestern; and, a collection of tapes and artifacts (consisting largely

of Military items) held by the Museum itself. The 1976 Report noted that "no other museum in Manitoba acknowledged the existence of a German collection."[23] This is a small collection and very few artifacts or items have been added since 1976.

Considering that the Germans constitute one of the largest ethno-cultural communities in Manitoba,[24] this is, at least at first blush, a surprising state of affairs. To understand this, it is necessary to make at least some passing reference to the impact of the two World Wars on the German community in Manitoba.

According to the President of the German Society of Winnipeg, the heritage items that had been collected by the German community in Manitoba prior to World War I were confiscated by the authorities during World War I. And items that had been collected between the two World Wars were "lost" during the Second World War. These events cut very deeply into the German community and left many disinterested in the maintenance of a German identity or a preservation of their heritage. This point was made quite emphatically by a representative of the Canadian German Society who stated that 99 per cent of the members of the Society are "Canadians" and firmly disavowed any emphasis or interest in German heritage within the organization. It is, of course, difficult to say how widespread this attitude is. However, what is known is that this relatively large community has done very little in the way of heritage preservation. It may be that at least some of this collective amnesia may be lifted from the community through the determined effort of Mr. Sickert who is currently engaged in writing the history of the German Club and its people.

2.16 Greek

The Greek population of Manitoba forms a relatively small (2,385)

but very well established and very active community. The centre for the activities of the Greek community, almost 91 per cent of which is located in Winnipeg, is St. Demetrios Greek Orthodox Church on Grant Avenue in Tuxedo.

In the construction of the church, space was allocated for a Cultural Centre to house a museum and library. Since its completion in 1973, the impressive array of Greek artifacts collected by the Greek community has been displayed at this Centre. It includes a collection of handpainted ceramic dolls from the different regions of Greece, a collection of rugs and other woven and embroidered works, a display of artwork by a Greek artist, a collection of pictures of costumes representative of the different regions of Greece, a collection of coins, musical instruments, pottery, icons, worry-beads, traditional Greek costumes, posters and Greek paper currency. The Centre also holds a collection of books tracing the history of Greece, its art and costumes. Included in this collection is a book entitled, History of the Greek Orthodox Community of Winnipeg, written by Rev. Mavromaras of St. Demetrios Church and published in 1980.

So rapid has been the growth of this collection that lack of space and concern with security prevents a display of all the items. However, when monies become available, it is anticipated that new, larger and more secure premises can be constructed to permit the display of the complete collection.

The only other public collection of Greek heritage items in Manitoba is held by the Manitoba Museum of Man and Nature and consists of a small number of cultural and religious artifacts.[25]

2.17 Hungarian

It is evident that over the past ten years for which there are data, social and demographic forces have served to reduce the size of the Hungarian population in Manitoba and to further concentrate it in Winnipeg. In 1971 there were 5,400 people in Manitoba who claimed Hungarian ancestry in response to the census question on ethnic origin. By 1981, it had dropped to 4,160, with a little more than two-thirds of this population located in Winnipeg. The remaining 1,360 Hungarians were dispersed throughout the rest of the province; some were located in the areas of early Hungarian settlement, such as the Riverton area, Piney-Sprague, Langruth, and Polonia, while others from the more recent (circa 1957) influx of Hungarian immigrants were located in some of the larger centres in Manitoba, such as Brandon, Thompson and Portage la Prairie.

There is only one collection of Hungarian heritage items in the public domain in Manitoba. It is located at the Museum of Man and Nature and consists of a number of varied items such as clothing, needlework, paintings and personal documents.[26] Another small collection of Hungarian dance costumes and embroidery is stored at the Hungarian Roman Catholic Church and is used for special occasions such as the annual Folklorama Festival.

The Hungarian Canadian Cultural Society of Manitoba has recently developed a detailed plan to interview Hungarian people in Manitoba. They are paying particular attention to locating the older Hungarians dispersed outside of Winnipeg.

2.18 Icelandic

With a 1981 population of 10,170, the Icelanders form one of the

larger ethnocultural communities in Manitoba. They are also endowed with one of the best heritage collections in the province.

One of the key repositories is the Icelandic Collection at Elizabeth Dafoe Library, University of Manitoba. With a holding of nearly 23,000 volumes of books and periodicals, it is the largest such collection in Canada and one of four major archival repositories on Icelanders in the world. In addition to the books and periodicals, it also contains newspapers, original manuscripts and letters of the early Icelandic settlers in the province and audio-visual materials. While most of the materials are in the Icelandic language, substantial holdings are in English.

Another key repository is the Gimli Museum. Officially opened in 1973, the Museum has a permanent display along two major themes:[27] the economic activity and home culture of Icelandic settlers in Manitoba. Economic activity is expressed through a display of fishing and farming equipment, including an original fishing boat. The museum also houses a Viking ship. The theme of home culture is manifested through a display of various household items such as weaving and spinning equipment, personal items such as photographs, documents, clothing and handicrafts,[28] as well as a replica of an original Icelandic settler house.

There are, in addition, a number of other repositories in Manitoba which contain collections of Icelandic heritage items. The Manitoba Museum of Man and Nature has maintained an ongoing collection of Icelandic artifacts which now includes such items as an original spinning wheel, books and various church records and items of Icelandic folk art. The Museum is currently engaged with the Icelandic National League in planning a major Icelandic exhibition to commemorate the life of Dr. Kristjan Eldjarn, past President of Iceland. The exhibition will focus on early Viking contacts with North America and the history of Icelandic settlement

in western Canada. The exhibition is expected to be ready for August, 1985.

In addition to the Gimli Museum, there are many smaller museums which have collections of Icelandic artifacts in Minnedosa, Ste. Rose, Eriksdale, Eddystone, Reston and Lundar. Similarly, besides the Icelandic Collection at Elizabeth Dafoe Library, there are a number of smaller Icelandic libraries in centres such as Gimli, Selkirk, Arborg and Riverton. Finally, the Western Pictorial Index at the University of Winnipeg and the Provincial Archives of Manitoba have large collections of photographs of Icelandic communities and their various activities.

2.19 East Indian

Because of the several linguistic and religious distinctions within the East Indian population, the merging of East Indians and Pakistanis in the census category of "Other Indo-Pakistani," and the uncertainty of how East Indians from the Caribbean countries identified themselves in response to the census question on ethnic origin, it is difficult to establish an accurate figure for the size of the East Indian population in Manitoba. Nonetheless, based on 1981 Census figures for ethnic origin and religion and a study conducted by the Manitoba Organization of South Asians in Canada,[29] an estimate of 4,000 seems to be a reasonable figure.

The East Indian population is a very recent addition to Manitoba's cultural mosaic, with the majority having arrived since 1970. As with other recently immigrated ethnocultural groups, the East Indian population is largely preoccupied with adjusting to a new society and establishing an institutional framework for the maintenance of their traditional religious and cultural values and practices and transmission of these to their children. Thus, while there are various institutions and organizations within the East Indian population oriented toward religion, language retention, music, dance, and so on, there has been little emphasis

placed on heritage preservation.

The 1976 Multicultural Collections Inventory Report states that "there is no formal collection of Indian artifacts or related material culture as yet".[30] Since that time, the Museum has expended considerable energy in amassing documentation on the East Indian population and collecting artifacts. Also, contingent upon receipt of grant monies, the Museum expects to mount an East Indian photographic exhibition in early 1985.

2.20 Irish

There were 45,005 people in Manitoba who identified themselves in the 1981 Census to be of Irish ethnic origin, making them the sixth largest ethnocultural community in the province. Despite this, there is virtually nothing in Manitoba in the way of a permanent and formal collection of Irish heritage items.

The existing heritage items are in private hands, with some of it - items such as Irish linen, literature and Waterford crystal - used for display at the two Irish pavilions during the annual Folklorama Festival of Nations. There are also tentative plans within the Irish community to initiate an oral history project.

2.21 Italian

Each of the three large waves of immigration to Canada brought Italians into Manitoba. However, the wave following World War II and the one during the 1960s brought more than the one around the turn of the century. Thus, the majority of Manitoba's current Italian population (9,600 in 1981) is made up of these relatively recent immigrants. And reflecting the focus of economic opportunities in the post War period,

the majority (90 per cent) of the current Italian population is found in Winnipeg.

The Italian community has numerous organizations. Some have been established for some time but most are of recent origin, reflecting the character of the population. The focus of these recent organizations is to provide a source of cultural and social integration for the Italian community. The emphasis is more on cultural maintenance, to maintain a close understanding between the generations, than on projects of heritage preservation. There has been relatively little energy directed toward heritage preservation. Apart from the odd venture in this direction, the only large and notable undertaking is a study that was recently commissioned by the Dante Alighieri Society on the history of the Italians in Manitoba.

The only other heritage work on the Italian community has been done by the Manitoba Museum of Man and Nature. The collection of Italian artifacts is one of the largest of the Museum's collections, and includes such items as religious artifacts, domestic utensils, medallions, jewellery, dishes and a silk bedspread.[31] Little has been added to this collection identified in the 1976 Report.

2.22 Japanese

There was no Japanese community in Manitoba to speak of until after April 1942 when more than 20,000 Japanese Canadians were expelled from Canada's west coast and sent inland. Of these, 1,053 were sent to Manitoba.[32] The 1941 Census identified only 42 persons of Japanese ancestry, while the 1951 Census identified 1,161. Since 1951 the community has grown slowly, numbering only 1,300 in the 1981 Census. This event forms then, the most important thread in the history of the Japanese community in Manitoba.

It is not surprising, therefore, that a good deal of what is held by the only public repository in Manitoba with a collection of Japanese heritage items - the Manitoba Museum of Man and Nature - consists of artifacts and photographs which reflect this experience. The only other public collections of Japanese heritage items in Canada are located outside the province of Manitoba, at such locations as the University of British Columbia, the Public Archives of Canada, the Canadian Centre for Folk Culture Studies and the Japanese Canadian Cultural Centre Archives. A good deal of this material, as well as that of private researchers, reflects the experiences of the Japanese in Manitoba[33] (see, for example, the list of interviews conducted by Sunahara).

Relatively little heritage preservation work has been done by the Japanese community in Manitoba. One member of the community who is very skilled in the art of calligraphy also has a personal collection of every issue of the Japanese Canadian newspaper, New Canadian, and the Manitoba Japanese Canadian Citizens Association is attempting to initiate an oral history project. A lack of proper facilities has deterred the community from undertaking anything more extensive.

2.23 Jewish

The Jewish population in Manitoba has grown steadily from 1881 to 1971, when 20,015 people in Manitoba claimed Jewish ancestry in response to the Census question on ethnic origin. Although the figure dropped dramatically to 14,950 in the last Census, it remains one of the largest ethnocultural communities in the province. Its strength as a community is further enhanced by virtue of its overwhelming concentration in Winnipeg, where 98 per cent of the population is located.

As is befitting a community that is not only large, geographically concentrated and long established in Manitoba, but also well organized

and with a very well educated population highly conscious of its heritage, the Jewish community has an extremely well developed program of heritage preservation. Without question, the central pillar in this work is the Jewish Historical Society of Western Canada. In fulfilling its mandate of researching, collecting and preserving all materials relevant to the history of the Jews in Manitoba and Western Canada, the Jewish Historical Society has developed an extensive and ongoing collection of: books, journals and periodicals; photographs; a variety of documents relating to Jewish settlement, schools and other organizations; slides and films; over 350 oral history interviews; and has published several books.[34] It has also mounted four major exhibitions -"Journey Into Our Heritage," in 1972; "Journey Into Our Heritage II," which was displayed in all the major centres in Canada and in Tel Aviv, Israel, "Our Living Traditions," mounted jointly with four other ethnocultural museums, in 1981; and "Selkirk Avenue Revisited," in 1982 - as well as a number of smaller ones.

The Jewish Historical Society is engaged in a number of projects. One is a three generation oral history project. A second is a project in which documents and information are being gathered on every Jewish organization in Manitoba from the early 20th century to the present. A third project involves playing a major role in the Manitoba Multicultural Museums Committee's current exhibition,"Treasures and Traditions: Art Found in the Ethnocultural Communities in Manitoba."

Although the Society does have some artifacts, the collection of religious material is mainly in the hands of synagogues. Rosh Pina and Shaarey Zedek have the most extensive collections, but all synagogues have a display of religious and domestic artifacts.

The Manitoba Museum of Man and Nature has also been quite active in collecting and documenting the Jewish heritage. In addition to a

range of artifacts which is continually being added to, the Museum is also currently engaged in a study of the McDermot Avenue Jewish business community. This involves collecting relevant documentation and conducting oral interviews.

2.24 Korean

The bulk of this small and generally well educated population has entered Manitoba since the early 1960s, especially since the mid-1970s. The 1981 Census shows that there were 645 Koreans in Manitoba. For 1984, however, members of the Korean community place the figure as high as 880, with the majority located in Winnipeg.

As a population still in the process of settling and establishing itself as a community, there has been little time or opportunity to develop formal projects of heritage preservation. The energies of the community have and are being directed largely to those concerns that are a characteristic feature of recently arrived immigrant groups; orientation to the new society and bridging the growing cultural gap between the rapidly assimilating children and their parents, through programs of cultural maintenance for the children.

2.25 Laotian

Laotians first began immigrating to Manitoba in 1979. By 1981, The Canadian Census of Population recorded 640 Laotians residing in Manitoba. Continued migration since 1981 has raised the population to over 1,400. This largely catholic population is concentrated in the central or core area of Winnipeg, close to the garment factories where many of the Laotians have found work.

As with most recently immigrated ethnocultural groups, the chief

preoccupation of the Laotian community is with social adjustments to life in a new society. And this is the main concern of the Lao Association of Manitoba, the central organization of the community. It attempts to facilitate that social adjustment in three ways: (1) by serving as an information resource centre, to help locate employment, for example, or to provide interpreters where necessary; (2) by serving as a cultural education centre where Laotian children can learn the Laotian language, songs, dances, and other such aspects of their culture, so as to increase the cultural understanding between the generations in an environment which is alien and which therefore promotes a cultural separation of the generations; (3) by serving simply but importantly as a social centre. With these more pressing needs consuming the time and energy of the community, there has been little time available to initiate a formal program of heritage preservation.

2.26 Latvian

There is some urgency in undertaking a concerted heritage preservation effort to gain an understanding of the social, cultural and historic contributions of this small Baltic group to the development and character of the province of Manitoba.

This already small and elderly population is rapidly dwindling in size. When the 1981 Census was taken there were 580 Manitobans who claimed Latvian ancestry, a marked decrease from the 1971 Census when 840 claimed Latvian ancestry. Furthermore, there now remains little evidence of the original Latvian settlements in rural Manitoba. The initial influx of Latvians into Manitoba at the turn of the century settled into several communities: around Sifton and Fork River in the Dauphin area; Bird River, Letonia and Lee River in the Lac du Bonnet area; around Rapid City, just north of Brandon; and around Libau, to the southeast of Lake Winnipeg. However, through migration, death and assimilation, they have largely disappeared from these areas, leaving

Winnipeg with the largest concentration of Latvians in Manitoba. What traces remain of the initial settlements should be gathered before they disappear altogether.

There are only four small collections of Latvian heritage items in the public domain of the province. The Manitoba Museum of Man and Nature has a small collection of cultural artifacts and a holding of forty books on the Latvians.[35] The University of Manitoba has a largely uncatalogued collection of some one-hundred volumes of Latvian literary and historical works, written in English, Latvian, German and Russian. The Latvian community has also donated a collection of books to the Centennial Public Library in Winnipeg and to the public library in Lac du Bonnet.

Within the Latvian community there are two people who have been most active in attempting to preserve the Latvian heritage. Dr. Egil Grislis, Professor of Religion, University of Manitoba, has a personal collection of over one thousand volumes of Latvian books. Mr. Ojars Klavins, President of the Latvian Society of Winnipeg, has extensively toured the early Latvian settlements and, in the process, has maintained ongoing contact with the remaining Latvians in those areas, accumulated a collection of photographs of the Latvians, their clothing, their work and the buildings at these sites, and has built up a library of several hundred books for the Society.

2.27 Lebanese

The Lebanese community in Manitoba is a very small, elderly and shrinking community. Established in the first quarter of this century, it has received relatively little reinforcement through immigration in recent decades. Thus, with the aging of the population and the consequent high mortality rate, the community has begun to shrink in size. The

community which numbered 590 people in 1961, numbered only 390 people in 1981.

And there exists very little in Manitoba to record the heritage of these people. The Lebanese community itself has amassed no heritage collection. The Manitoba Museum of Man and Nature has only a few Lebanese heritage items, as does the Ateah Museum at Victoria Beach.[36]

2.28 Lithuanian

Lithuanians entered Manitoba as part of the two major waves of immigration to Canada - the first around the turn of the century and the other just after World War II. The majority of Lithuanians who came during the first period settled in Winnipeg. There were, however, two very small rural settlements. The larger farming settlement, consisting of a concentration of ten families, was established around Firdale, just northeast of Carberry. The smaller one, located in the Lac du Bonnet area, consisted of some six families. These two "concentrations" have dispersed, leaving behind only a handful of individuals and little evidence of their settlement. The post war Lithuanian immigrants settled almost entirely in Winnipeg.

With a total population of only 515 people in Manitoba, according to the 1981 Census, the Lithuanians form another one of the small tiles in Manitoba's cultural mosaic. And as with many of the other small ethnocultural communities in Manitoba, the Lithuanians have been hampered in formally developing their interest in heritage preservation by their small population size.

As a small but relatively long established community in Manitoba, the most pressing concerns of the Lithuanian community are not with orientation to life in a new society, but rather with the maintenance

of a basic institutional framework to sustain their cultural, social and religious values. In a pattern so common among minority ethnic communities,[37] the disaffection of the younger generation of Lithuanians from the institutions established by their forefathers has led to a serious erosion of the population base necessary to support these institutions. This disaffection, with its resultant introduction of serious concerns into the Lithuanian community, has inhibited the mobilization of resources toward formal efforts of heritage preservation.

What has been done by the community is due almost entirely to the efforts of Rev. Bertasius, pastor of St. Casimir's Lithuanian Roman Catholic Church in Winnipeg. With remarkable determination, Rev. Bertasius has single-handedly set out to write a history of the Lithuanians in Manitoba. This has led him to sift through the remains of the rural settlements in Manitoba, yielding a collection of various documents, photographs and interviews with the few remaining Lithuanians in those areas. He has also compiled a list of all the Lithuanians in Manitoba and collected all the documents pertaining to the history of St. Casimir's Church. All this has been very carefully organized. He has completed, in manuscript form, everything on the history of the Lithuanian community in Winnipeg since 1953. Finally, in an attempt to acquaint the broader populace with the Lithuanian people, Rev. Bertasius has donated a number of books to the public library in Winnipeg, as well as to the libraries at the Universities of Manitoba and Winnipeg.

Virtually nothing is known about the Lithuanian Club of Manitoba, an organization largely made up of older, pre-World War II Lithuanian immigrants to Winnipeg. They appear to be resolutely disinterested in heritage preservation. They are, however, an important component of the Lithuanian community as their pre-War urban experiences will no doubt be reflected in a somewhat different heritage.

Apart from the yield of the singular efforts of Rev. Bertasius, the Lithuanian-Canadian Community has also made important contributions to heritage preservation. According to one of its members, the Lithuanian-Canadian Community is "a national non-profit organization with an active branch in Winnipeg and an executive made up solely of the Canadian-born generation. The focus of the 'Lithuanian Community' has been to provide assemblies, meetings, concerts and lectures that reaffirm Lithuanian culture, tradition and entertainment to the Lithuanians of Manitoba." This organization has also published a Lithuanian cook book which outlines festive traditions and provides recipes for traditional Lithuanian dishes.

The Lithuanian community at large annually organizes a Lithuanian Pavilion for the Folklorama Festival. Again, according to Rev. Bertasius, "Cultural artifacts such as wedding jewellery and books are proudly exhibited for all Manitobans to share. An undertaking such as Folklorama involves all the Lithuanians of the city and shows the commitment that this small community has towards heritage preservation."

The Manitoba Museum of Man and Nature has a small collection of material artifacts. In addition, Dr. Alice Hamilton has done a study of stained glass windows which includes a section on St. Casimir's Church.

2.29 Mennonite

With a population of 63,490,[38] highly concentrated in an area which includes Winnipeg and a strip to the south of the city, the Mennonites form one of the largest ethnocultural communities in Manitoba. Only the English, Ukrainian, French and Scottish communities have larger populations.

Mennonites have formed a large segment of Manitoba's population since they first settled in agricultural communities in the province in the 1870s. Since then, large numbers of Mennonites have migrated into Winnipeg and other, smaller, urban centres, such as Steinbach. In 1981, over half of the Mennonite population (33,505) was located in Manitoba's urban centres, with Winnipeg holding the largest contingent (17,890). Whether in urban centres or rural areas, the Mennonites are a well established group, characterized by a highly educated population and strong representation in the professions and other high status occupations. The inextricable link between religion and ethnicity also provides the Mennonites with a strong organizational framework and a strong sense of cohesion.

Appropriately enough, the Mennonite community stands with few equals when it comes to heritage preservation. It has one of the finest programs in the province. Three main pillars provide the bulk of support for the preservation of Mennonite heritage: the Mennonite Village Museum; the Mennonite Bretheren Archives; and the Mennonite Heritage Centre Archives and Gallery.

The Mennonite Village Museum comprising approximately thirty structures is one of the largest ethnocultural museums in the province and is a modified re-creation of a 19th century Mennonite village. Construction of the initial structure in Steinbach, Manitoba, was completed in 1967, but it has had a number of additions since then. It consists of such structures as an original log house, house-barn, public school building, a replica windmill and sod house, a general store, livery stable and restaurant, blacksmith shop, letterpress printing shop, steam engine, outdoor bake oven, barn, church and two stone memorials, as well as a collection of a broad range of artifacts from textiles to domestic utensils and various documents, books and photographs. According to a Museum spokesperson, the Museum has also

"been expanding its inhouse and outreach educational programs since the early 1980s."

As a national archives for all Mennonite Brethren congregations in Canada, the Mennonite Brethren Archives on Henderson Highway, in Winnipeg, contains an assortment of archival material for all the Mennonite Brethren congregations in Canada. In addition to publishing a number of books and conducting oral history interviews, the Archives has collected: an array of books on the Mennonites, over 350 periodicals, several hundred photographs, personal papers, a variety of documents relating to Mennonite schools, congregations and missions, and an assortment of traditional printed music.[39]

The Mennonite Heritage Centre Archives and Gallery is, as the name suggests, both an archives and a Gallery. Its archival collection consists of a variety of material relating to the Conference of Mennonites in Canada, with its 150 congregations, plus several other Mennonite Conferences, and includes: some 600 audio tapes, 450 of which are catalogued, of lectures and various village, cultural and religious celebrations; a library containing books, periodicals and newspapers; a collection of slides, films and photographs; various records and documents relating to Mennonite educational, religious and other institutions and organizations, as well as a few taped oral history interviews. The Gallery, on the other hand, is used for various exhibits and displays. The current display consists of a number of sculpture pieces by a Mennonite artist, photographs, and a miniature replica of two Russian Mennonite villages. In 1981, the Centre took part in the multicultural display, Our Living Traditions.

There are, as well, a number of other organizations which provide support to the preservation of Mennonite heritage. The Manitoba Mennonite Historical Society, as outlined in its membership pamphlet and enlarged

upon in a letter from its President, concentrates its efforts in three main areas: publications; educational activities, such as genealogy and local history workshops; and creating cultural awareness, as illustrated in its recent undertaking to encourage the creation of music composition based on Mennonite themes.

Another such organization is the Evangelical Mennonite Conference in Steinbach, which is engaged in archival work. The Mennonite Historical Tape Library, located in Sperling, Manitoba, houses a collection of tapes. There is also Mennonite Genealogy, located at Arlington and Wellington, in Winnipeg, which provides materials and support for tracing genealogies. And finally, the Manitoba Museum of Man and Nature has a large and good collection of Mennonite artifacts which includes a variety of furniture, farm tools, household items, clothing, and books.

2.30 Métis

For nearly 300 years after Europeans first set foot on Canadian soil in search of furs, the fur trade remained a powerful economic force, dominating the early development of Canadian society. The fur trade was also a unifying force, the first and last great economic venture to bring together the Indian and Eurocanadian peoples. In a literal and figurative sense, the Métis are the offspring of that mutual economic venture; the offspring of stable marital unions between Indian women and Eurocanadian men. The Métis symbolize the fusion of two great cultural traditions and have a long history, reaching back to the very beginnings of Canadian society.

It is very difficult to estimate the Métis population - whether for Manitoba or Canada. If the estimate was based on blood ties, then it is possible, as one member of the Métis community estimates, that there are some 250,000 Métis in Manitoba. On the other hand, the Canadian

Census of 1981 provides us with a figure of only 17,025 Métis in the province. However, with its emphasis on a single line of descent, the Census question on ethnic origin is a badly flawed instrument when measuring the size of the Métis community. Between the two population estimates, a representative of the Manitoba Métis Federation has concluded that there are 130,000 Métis in Manitoba.

As previously intimated, the Métis have played an important historical role, particularly in the history of Manitoba, and their heritage is multicultural. (It should be noted that there has been less work done on the preservation of the Scottish-Métis heritage than on the French-Métis heritage). The diverse locations of Métis heritage repositories reflect these characteristics. The collection at the Provincial Archives tacitly acknowledges the large historical role of the Métis in Manitoba's development. The holdings of the Provincial Archives include the Riel papers, an assortment of photographs, the entire collection of the now defunct Métis Historical Society, and a variety of other documents. In the same vein, the Hudson's Bay Company Archives contains a large collection of documents relating to the Métis who worked for or were in some way related to The Company in the fur trade period. Similarly, The Manitoba Museum of Man and Nature has a collection of Métis artifacts - religious items, sashes, jackets, and other items of clothing.

On the other hand, the work of the St. Boniface Historical Society and the St. Boniface Museum acknowledges the strong French element among many Métis in Manitoba. Their collections include a variety of documents, photographs, papers - such as the Taché Papers, books, pamphlets, manuscripts, sashes, rifles, clothing and other artifacts, relating to the Métis in general as well as Louis Riel in particular.

There are a number of recent developments within the Métis community which augur well for the future of heritage preservation. One of these

is the granting of a licence in 1985 by the Community Folk Arts Council to organize a Métis Pavilion for the annual Folklorama Festival of Nations. No doubt this will serve to stimulate heritage preservation work in the Métis community.

Another development is the formation of the Louis Riel Centennial Commemoration Committee to "create special commemoration activities in 1985." As stated in its March, 1985, Newsletter, the Committee "is an independent sub-committee of The Manitoba Métis Federation working in cooperation with the Riel Centennial Group... a) to unite the Métis people throughout the Province of Manitoba; b) to promote the educational, social and cultural development of the Métis; c) to promote the identity and recognition of the Métis; d) to promote the participation of Métis in all areas of the community."

The cultural and educational components of this effort are to be placed on a more permanent footing through the recently formed Métis Arts of Manitoba. Its initial thrust is to be strictly cultural, involving the development of Métis crafts and performing arts. However, it is anticipated that it will subsequently involve other facets of heritage preservation such as the development of a museum and archives.

2.31 Native Indian

From the time that the first sustained contacts were established between the Indigenous peoples and Eurocanadians, Native Indians have assumed a large and critical role in the formation of Canadian society. Four centuries of the interweaving of their histories has produced a fabric of Canadian society with a pronounced Indian hue. Yet, in Manitoba, until quite recently, there has been a relative quiescence in identifying and preserving that Indian heritage. That has changed markedly. In the past two decades, there has been a veritable explosion

of activity in heritage preservation work among the Indian people in Manitoba. This is not the place to engage in a detailed discussion of why that sudden transformation has taken place. The shift can only be fully understood in the context of the broader mobilization of Indian peoples in Canada in the past two decades.

The recent explosion of activity has culminated in the development of a large network of heritage resources. There are a few larger organizations and several smaller ones that make up this network for the 49,025 member Indian community in Manitoba.

One of the larger organizations is the Treaty and Aboriginal Rights Research Centre of Manitoba, Inc. The Centre has been providing historical research services related to Treaty and Aboriginal Rights to virtually all the Indian bands in Manitoba since its inception in the late 1960s.[40] In the process, the Research Centre has accumulated an impressive array of documentary materials. This includes: Department of Indian Affairs Records, relating to Western Canada, from 1862 to 1959; the Adams Archibald and Alexander Morris papers from 1872 to 1877; Church Missionary Society Records, from 1820 to 1930; historical records for each Indian band, from 1870 to the present; approximately 1,000 maps of Indian Reserves and eight books of photographs; selected newspaper clippings from 1970 to the present; historical files on a variety of research topics, and a small collection of audio tapes of elders relating to "surrenders" of Indian lands. The Centre, located in Winnipeg, maintains an ongoing research program.

Another large repository of Indian heritage items is the Manitoba Indian Cultural Education Centre, located on Sutherland Avenue, in Winnipeg. Its brochure states that the Centre was founded in 1975 "to promote an awareness and understanding of the Indian Culture to both Indian and non-Indian peoples" and "attempts to provide services to the

approximately 48,000 status Indians in Manitoba, which comprise the Cree, Chipewyan, Sioux, and Ojibway nations."

Heritage preservation efforts at the Centre are directed into five areas. One is a library with a large collection of books and magazines relating to various aspects of Indian life - folklore, history, social analysis, children's story books on traditional Indian legends, biographies, Indian art and so on. Another is a small collection of Indian artifacts and photographs. The artifact collection is a recent development at the Centre and includes arrowheads, scrapers, pounding tools and other such stone and bone implements. A third area is an audio-visual centre which consists of a video tape production centre and a library. The video tape production centre is used to produce tapes on a variety of topics, from Pow-wow dancing to interviews with Indian leaders and elders, to traditional and contemporary Indian songs. These tapes are then placed in the audio-visual library along with the large collection of other tapes obtained elsewhere. A fourth area consists of a graphic/creative art and crafts centre. It contains a collection of works by contemporary Indian artists and a production area where Indian handicrafts are produced. Finally, there is the Community School Liaison Program. Drawing from the resources of the four other areas, this program forms an outreach component to the Centre. In providing Native Awareness Workshops, displays of resource materials, Youth Elder Conferences, and other such social services, the Liaison Program promotes and enhances an awareness and understanding of Indian culture, and thus promotes interest in the preservation of Indian heritage.

While the Cultural Education Centre in Winnipeg is the largest, there are a number of others throughout Manitoba - the Dakota Ojibway Tribal Council Cultural Education Centre, in Brandon; the Interlake Cultural Education Centre, in Ashern; the Sagkeeng Cultural Education Centre, in Pine Falls; the Norway House Cultural Education Centre, in

Norway House; the Rolling River Cultural Education Centre, in Erickson; the Cross Lake Cultural Education Centre, in Cross Lake; the Brokenhead Cultural Program, in Scanterbury; and the West Region Tribal Council Cultural Education Centre, in Dauphin.

There are also a number of other Indian organizations whose purpose is to preserve traditional Indian culture by promoting Indian art, crafts and dances. The Prairie Indian Cultural Centre, for example, holds Native cultural workshops and stages Pow-wows, while Indian Crafts and Arts (Manitoba) Inc. represents a broad network of Indian artists throughout the province and promotes their work through distribution of their arts and crafts to retail outlets.

Finally, the Manitoba Museum of Man and Nature has a large collection of Indian artifacts which form a significant part of its total display.

2.32 Norwegian

According to the Multicultural Collections Inventory Report of 1976,[41] there exist four small collections of Norwegian heritage items in Manitoba. The Eriksdale Museum and the Minnedosa and District Museum have among their holdings, a small number of Norwegian artifacts, with the latter in possession of an elaborately decorated Norwegian "Emigrant Trunk." Additionally, the Provincial Archives of Manitoba has, on microfilm, the 1916 editions of the Winnipeg Norwegian newspaper - The *Norrona*. Finally, the Manitoba Museum of Man and Nature itself had a small collection of material artifacts as well as some photographs of Norwegian domestic architecture. Since the 1976 Report, the Museum has added major acquisitions to its collection, consisting of such items as folk art, clothing, a family album and other personal documents.

The 1976 Report also states that there are holdings of Norwegian

heritage items from Manitoba at the National Museum of Man and the Canadian Centre for Folk Culture Studies in Ottawa. It also makes reference to an unpublished 1975 manuscript written by G. Houser for the National Museum which identifies the existence of church and school documents in some rural Norwegian settlements in Manitoba.[42]

Apart from these, the Special Icelandic Collection at the University of Manitoba has a holding of books, manuscripts and other documents on the Norwegian community in Manitoba.

Current projects consist of an undertaking by the Nordlyset Cultural Club in Winnipeg to collect historical documents and other heritage items from the 4,850 member Norwegian community in Manitoba. The intent is to develop some type of heritage repository for these items at the Scandinavian Centre in Winnipeg. The form this repository will take is as yet undetermined.

2.33 Philippine

In 1961 there were so few Filipinos in Manitoba that no separate census category was provided for the population. However, with a steady stream of migration since then, the population has grown to become one of the largest ethnocultural groups in the province. By the time the 1981 Census was taken, there were 11,660 people of Philippine ancestry in Manitoba. And estimates by members of the Philippine community place the current figure between 20,000 - 25,000 people. The majority of these live in Winnipeg.

As with other recently immigrated ethnocultural groups, heritage preservation is given a relatively low priority by the Philippine community. The numerous organizations established by their community address the more urgent needs - adjustment to a new society and cultural maintenance. For example, the Filipino Canadian Home School Association of Manitoba

was established for the express purpose of opening channels of communication between the schools and Philippine families in order to facilitate the process of adjustment of Philippine children to the new school system. The Barangay Filipino Organization of Manitoba has a similar mandate of facilitating the process of adjustment, but is oriented primarily to adults and to a broad range of institutions. On the other hand, other organizations, such as the Magdaragat Philippine Folk Arts and Karilagan Dancers of Winnipeg are explicitly concerned with the maintenance of the Philippine culture among the children.

Understandably then, development of a formal program of heritage preservation is at a rudimentary level within the Philippine community. There is no formal collection of Philippine artifacts, for example, nor an archives. There are, however, collections of items in several places. The Philippine Association of Manitoba, for example, has maintained all records pertaining to the organization and is currently cataloguing these. As well, it has a collection of Philippine books. Magdaragat has video taped their dance and drama productions and has tapes of interviews conducted on radio with prominent members of the Philippine community. A member of the community has begun a study of the community. Finally, the recent acquisition of a building to house the Philippine Centre constitutes an important step in the development of a more formal program of heritage preservation. This facility will permit the community to pull together all documents, studies, tapes, costumes, records, books, and so on, to form a central, permanent and formal repository for the Philippine community in Manitoba.

The Manitoba Museum of Man and Nature currently has little in the way of a collection of Philippine heritage items. However, over the past year or so, it has developed fairly extensive documentation on the community and has identified sources for obtaining Philippine artifacts. It is anticipated that by autumn of 1985 it will have a sufficient collection of artifacts to mount an exhibition.

2.34 Polish

The formation of a Polish community in Manitoba began with the first major wave of immigration to Canada at the turn of the century. Between 1896 and 1930, Poles, along with Jews, Ukrainians, Germans, Scandinavians and others, predominantly from northern and eastern Europe, streamed into Canada, settling principally in the West. In Manitoba, the Polish community grew steadily and strongly during this period, increasing from a population of only 1,674 in 1901 to 40,243 in 1931, making it the sixth largest ethnocultural group in the province.

The post-World War II period brought the second large wave of Polish immigrants to Canada. This one, however, was directed more to industrial Ontario than to western Canada. Thus, while Ontario's Polish community almost tripled in size between 1941 and 1961, going from 54,893 to 149,524 people, the reinforcement to Manitoba's Polish community was minor. By 1961, when the peak of this second wave has passed, the population of Poles stood at 44,371. The most recent (1981) Census count puts the Polish population in Manitoba at 28,445.[43] It is very likely that it has increased since then. Immigration statistics reveal that between 1981 and 1984 (September), some 20,000 Polish immigrants entered Canada - a level not witnessed since the early post-War period - and it is estimated that of these, 1,365 came to Manitoba.[44]

There are two large collections of Polish heritage materials. One is held at the Cook's Creek Heritage Museum. It contains a substantial collection of Polish pioneer and religious artifacts. The other is at the Museum of Man and Nature. The 1976 Report refers to their holding as a small collection "consisting of about 30 items, the most interesting of which are traditional folk art paper cutout work. The rest of this collection consists of a woman's wedding outfit, dolls in traditional costumes and several articles of personal possession." [45] It also makes

reference to a collection of photographs from an exhibition that the Museum mounted. However, since then, there has been a large addition to this collection, consisting of oral history tapes, an extensive collection of photographs of early Polish settlements in Manitoba, and some cultural artifacts.

There are, as well, a couple of smaller collections. The Polish Combatants' Association has a small collection of military and other historic items, a library containing works of fiction and non-fiction, Polish literature, history, etc., a reading room containing current news, s, periodicals mainly in Polish, published in the West (outside of Poland), as well as records on all Polish Canadian war veterans. The Polish Gymnastic Association - Sokol - has a collection of photographs, a library containing Polish books and films, the complete set of documents relating to the organization from its beginning in 1906, and the Album/Tape recordings of traditional Polish songs by the Sokol Song and Dance Group.

The Polish Canadian Women's Federation has a large collection of photographs relating to early Polish settlement in Manitoba and a collection of cultural and pioneer artifacts. The Federation has cooperated to create displays with the Manitoba Museum of Man and Nature, and held a number of workshops relating to folk crafts both for children and adults. Literary evenings, lectures and discussions on various cultural and historical topics have also been organized. A recent development, which augers well for the development of heritage preservation within the Polish community, is the incorporation of the "Ogniwo Polish Museum Society" by the Women's Federation. The Society will continue the heritage and educational aspects of the Federation's work through an artifact collection campaign and establishment of a permanent facility for display purposes.

Finally, the "Zacheta" Polish Folk Art Guild has prepared several

displays at locations such as the Museum of Man and Nature, the Warsaw Pavilion during Folklorama, and the Centennial Library, of traditional Polish Folk crafts; pisanki (Easter egg painting), embroidery, paper cutouts, wood carving, etc.

2.35 Portuguese

While it is evident that the Portuguese population of Manitoba is large and forms one of the larger ethnocultural communities in the province, there is some dispute over the size. According to the Canadian Census there were 7,830 people of Portuguese descent in Manitoba in 1981. However, members of the Portuguese community assert that it is significantly larger and may be as large as 15,000. Whatever the case might be, it is agreed that the majority of the population is located in Winnipeg, and that it is a young community. While some Portuguese settled in Manitoba in the period just after the Second World War, the majority have arrived since the 1960s. Even the 1971 Census lists only 3,815 Portuguese in Manitoba.

Despite its relatively recent formation, the Portuguese community has already directed a considerable amount of energy toward the perservation of its heritage. Showing foresight and an enthusiastic appreciation for the value of heritage preservation, the Portuguese Association of Manitoba has maintained a record of its Association since its inception in 1966. In addition to the photographs and written records relating to the Association, including its monthly newsletter, the Association has also developed a collection of Portuguese arts and crafts, a library containing an assortment of documents on the community and has recorded, on film and slides, various traditional religious and secular celebrations within Winnipeg's Portuguese community.

The Association is currently in the process of building a new and

larger cultural centre where a more extensive library and archives can be developed, and a more formal display of artifacts established. It is also discussing the possibility of a book on the history of the Portuguese community in Manitoba.

Apart from this signal effort by the Portuguese community to preserve its heritage, little has been done elsewhere in the public repositories in the province.

2.36 Pakistani

While Canadian Census figures show that there were 350 Pakistanis in Manitoba in 1981, the President of the Association of Pakistani Canadians estimates that currently there are approximately 500-550 Pakistanis in Manitoba, with the majority located in Winnipeg. This very small community is made up predominantly of people who have entered Canada since the early 1960s. As such, their most pressing concerns are with adjustments to life in Canada. And the Association of Pakistani Canadians, the only organization for Pakistanis in Manitoba, has been very active in this regard. It serves, among other things, as an information resource centre for Pakistanis and attempts to deal with the widening cultural gap between the parents and their rapidly assimilating children that is so common among many recently arrived immigrant groups. Because these concerns are so immediate and pressing, and because the community is so small, it has been unable to devote much attention to a formal program of heritage preservation. However, a keen appreciation of the value of such activity has led the Association to encourage its members to save such artifacts, photographs, documents and other items as could later be gathered for a display, or in a museum, or archival collection, when community resources allow for such an undertaking.

There are at present no collections of Pakistani heritage items in any of the public repositories in Manitoba.

2.37 Romanian

While there exists a definite and strong interest among Romanians to preserve their heritage, development of this interest has been hampered by the small size and fragmented character of the population. According to the 1981 Canadian Census, there were only 900 people of Romanian descent in Manitoba. This population is geographically concentrated in two main areas - Winnipeg, and the Inglis area just north of Russell in the western part of Manitoba.

An internal dispute among the 460 Romanians in Winnipeg has divided this already small population into two parishes - St. Demetrios Romanian Orthodox Church and St. George's Romanian Orthodox Parish. With so few people to draw upon, the critical concern of each parish has been with the maintenance of their most basic instititon, the church. This has left each with very little time, money or energy to pursue projects of heritage preservation. Of the two, only the St. Demetrios parish has managed to do some heritage preservation work. The church contains a small library and a small display of cultural artifacts which have been used for the Romanian pavilion during the annual Folklorama Festival. A lack of resources, however, has prevented further development of this initiative.

Despite the small number of Romanians in the Inglis area, heritage preservation work has taken a bold step forward as a result of a recent development. Through the determined efforts of the parishioners, and with the aid of the Provincial government, St. Elias Orthodox Church in Leonard, Manitoba, was completely restored in 1982. It is now used

primarily as a museum, although the occasional religious service is still held in the church. Built in 1907 of log construction, the church has considerable heritage value and great care was taken in its restoration. For example, striking sheet metal panels with ornate designs on them were taken down, restored, and reattached to the ceiling of the church. In addition, the church contains a number of traditional and valuable religious and cultural artifacts. This church is currently under consideration by the Provincial government for designation as a Historic Site. Should it be approved, it would assure continued proper preservation of the structure and its contents.

Another church in the area, in Shell Valley, is a relatively new structure built cooperatively by the Romanians and Ukrainians in the area and is shared by the two groups. Relatively little has been done there in the way of heritage preservation.

Apart from these efforts by the Romanian community, there exists only one other heritage repository in Manitoba for the Romanians. This is the Manitoba Museum of Man and Nature which has a few items such as Romanian costumes and textiles.

2.38 Russian

As indicated in the discussion on Byelorussians, it is difficult to accurately determine how many Russians there are in Manitoba. Nonetheless, taking Canadian Census figures at face value, shows that the Russian community is rapidly shrinking in size. The 3,765 Russians identified in the 1981 Census represents less than half the number in the 1961 Census.

Two main repositories with Russian heritage items have been identified. A library attached to the Russian Orthodox Church has a holding of some 5,000 books, all in Russian. And the Manitoba Museum of Man and Nature has a large and significant collection of Doukhobour artifacts -

costumes, books, textiles, folk art, handiwork, a printing block and so on. Apart from these, there are two other smaller repositories - one at the Russian Cultural Centre and one in the Slavic Collection, Elizabeth Dafoe Library, University of Manitoba - both of which have holdings of Russian books.

2.39 Scottish

From the earliest British colonial days of the fur trade in Canada, to the days of the Lord Selkirk settlement, to the present, the Scots have figured prominently in the history of Manitoba and Canada.

This heritage is extensively and comprehensively documented in the many public libraries, archives, museums, and historical societies throughout the province of Manitoba.

There is, however, a growing conviction in the Scottish community that this is inadequate; that there is need for a separate and distinct program of Scottish heritage preservation, and not one that is simply part of a more broadly conceived public system of heritage preservation. To that end, the United Scottish Association of Manitoba has begun working toward the establishment of a Scottish cultural centre which will serve as a repository for Scottish cultural artifacts, books, documents, music, and the like. The important and very impressive work of the School of Celtic Studies over the past few years in preserving Scottish lore, music, literature, Celtic myths, the Gaelic language, and so on, provides a large and solid base on which to develop this separate and distinct program of Scottish heritage preservation.

2.40 Spanish

The 1,470 people who make up the Spanish community in Manitoba,

immigrated in two waves. The first, in the early 1930s, saw a small group of Spaniards immigrate to the province, while the second period, from 1968 until the 1980s, bore witness to a steady flow of Spaniards, who today make up the vast majority of the community.

The earlier group coalesced around the Latin American Association of Winnipeg, but with the more recent influx of Spaniards, a new, ethnically distinct, organization was formed - the Spanish Club of Winnipeg Inc. The club is located in Transcona where many of the Spaniards are employed with the Canadian National Railway.

As an organization representing a recently formed community, it is interested more with providing an integrative focus for social and cultural matters for the Spanish community than with formal projects of heritage preservation. Consequently, the collection of books, slides, photographs and pictures held by the Club is oriented to imparting an understanding of Spanish values, folklore, language, art, history and other such cultural and social aspects to their children. Although it is evident that these could be used as the basis of a heritage collection, there are no firm plans to engage in such activity.

2.41 Sri Lankan

The Sri Lankan community in Manitoba is a recently established and small community. While there were some Sri Lankans in Manitoba as early as the 1960s, the majority of the current population has arrived since 1981. In 1981, the Canadian Census of Population recorded only 30 people of Sri Lankan descent in Manitoba, but with the small but steady stream of migration since then, the current population is estimated to be between 100-150 people.

Understandably, there is no formal program of heritage preservation in the Sri Lankan community. However, members of the recently formed (1984)

Sri Lanka Association of Manitoba have initiated discussions of such an undertaking and have sought advice from personnel at The Manitoba Museum of Man and Nature.

2.42 Swedish

While the Swedes in Manitoba still constitute a relatively large group, it has been rapidly shrinking in size. The population of 10,382 Swedes enumerated in Manitoba in the 1961 Census had been reduced to 8,955 by the time of the 1971 Census, and dwindled to 6,310 members by 1981. No doubt a large part of this decrease reflects the high mortality and assimilation of a population that initially settled in Manitoba between 1886 and 1930 and received relatively few immigrants subsequently.

Currently the Swedish community is struggling with a highly assimilated population to develop a larger and more comprehensive collection of Swedish heritage items. There is no single large collection in Manitoba.

The Manitoba Museum of Man and Nature has a small collection of Swedish heritage items, some of which are listed in the 1976 Report.[46] and some of which are more recent acquisitions. Various museums in areas of initial Swedish settlement in Manitoba, such as Eriksdale and Minnedosa, also contain a number of Swedish artifacts. As well, there is a collection of Swedish ethnographic material at the Public Archives of Manitoba. The Provincial Library has a holding of a Swedish-Canadian newspaper, on microfilm; and the Icelandic Collection at Elizabeth Dafoe Library, University of Manitoba, has a small holding of Swedish books. Finally, there is a display case with Swedish artifacts and a small library at Vasa Lund.

The intention of the Swedish community, as represented by the Swedish Cultural Association of Manitoba, is to develop a museum, to be housed either at Vasa Lund or at the Scandinavian Centre.

2.43 Swiss

With a total 1981 population of 865, the Swiss form one of the smallest ethnocultural groups in Manitoba. It is also a population that is spread out geographically. The 1981 Census shows that of the total Swiss population in the province, 315, or a little more than one-third live in rural areas, with 75 of these in rural farm areas. The only "concentration" of Swiss that could be located is in the Starbuck area, southwest of Winnipeg, where ten Swiss families live. In Winnipeg, where 380 Swiss reside, there is no apparent geographic concentration.

Switzerland has three official languages[47] - French, German and Italian - reflecting the three main ethnocultural communities in the country. The majority of the Swiss population in Manitoba is made up of German Swiss - and that has been the case since the Swiss first appeared in Manitoba at the time of the Lord Selkirk settlement in the early decades of the 1800s. This German element in their heritage has led some of the German Swiss in Manitoba to become actively involved with the German and/or Austrian communities. However, most of the Swiss that are active in ethnocultural organizations are involved in the Swiss Club - the only Swiss organization in the province. The Swiss Club has a membership of some 130 individuals, or 50 families, and is oriented largely to social activities. Each year it organizes five or six social events for members of the Swiss community. Very little has been done by the club in heritage preservation work.

The only heritage repository with Swiss items is the St. Boniface Historical Society. Its archival section has some materials relating to the early Swiss settlers.

UKRAINIAN

Of all the ethnocultural communities in the province, only the English, with a population of 217,755 people (1981), is larger than the Ukrainian (99,795). And in keeping with its ranking as the second largest ethnocultural community in Manitoba, the Ukrainian community has one of the largest programs of heritage preservation in the province.

The single largest and perhaps most important of the heritage resource centres in the Ukrainian community is the Ukrainian Cultural and Educational Centre on Alexander Avenue, in Winnipeg. Serving as a central repository for documents and materials relating to the Ukrainian cultural heritage, its holdings consist of: a library, with the largest collection of Ukrainian books (approx. 20,000) and periodicals (approx. 30,000 volumes) in the province; an archives, with an assortment of documents, photographs, tapes and phonograph records; a museum, with a collection of costumes, various other cultural artifacts, and scale models of traditional Ukrainian homes; and a gallery of fine art where several exhibitions of Ukrainian artists are held each year. The Centre is currently initiating the development of a Ukrainian music library.

Another important and large Ukrainian heritage resource centre is the Ukrainian Museum and Village in Gardenton, Manitoba. The Village consists of a traditional house, a school and a bake oven, while the Museum contains over 300 artifacts, including a collection of photographs, an assortment of pioneer tools and implements, and traditional Ukrainian clothing.

The remaining centres are smaller and have a specialized focus. The Ukrainian Academy of Arts and Sciences Historical Museum and Archives,

example, specializes in documents, books and artifacts of a political and military nature pertaining to the short-lived (1917-1921) Ukrainian National Republic. The Ivan Franko Museum, on the other hand, focuses almost exclusively on the Ukrainian poet Ivan Franko, with virtually nothing on the cultural heritage of Ukrainians in Manitoba. The Ukrainian Museum of Canada also has a special focus; in this case, on traditional Ukrainian costumes and textiles. And St. Volodymyr Museum in Winnipeg focuses very heavily on Ukrainian religious artifacts.

There are also a number of smaller museums with a large or primary focus on pioneer Ukrainian Canadians. One of these is the Winnipeg Beach Ukrainian Homestead Museum, which has an almost exclusive focus on pioneer Ukrainian Canadian artifacts. Another is Cook's Creek Heritage museum, which has a mixture of pioneer and religious artifacts, not only from the Ukrainians, but also from other ethnic groups who immigrated from the Gallician area of Europe to the Cook's Creek area in Manitoba. And finally, there is the Ukrainian Heritage Village in Dauphin, Manitoba. It is under construction but the focus will be on the pioneer Ukrainian settlers in the Dauphin area. They are currently scouting the Dauphin area for suitable buildings to relocate in the Ukrainian Heritage Village. The village will be linked with the Dauphin Fine Arts Centre which has a large collection of Ukrainian artifacts.

There are also two libraries that are not attached to any museum or archives, with very large collections of Ukrainian books. One of these is the library at St. Andrews College, University of Manitoba. It has one of the largest collections of Ukrainian books, periodicals and magazines in the province. The other is the Slavic Collection at Elizabeth Dafoe Library, University of Manitoba. Its holding of Ukrainian books is exclusively in the Ukrainian language.

Finally, the Manitoba Museum of Man and Nature has a small collection

of Ukrainian artifacts and oral history tapes. This is an ongoing collection, but it remains small because of an understanding with the Ukrainian Cultural and Educational Centre that the Centre shall have primacy in the collection of Ukrainian artifacts.

2.45 Vietnamese

Most of the estimated 5,000[48] Vietnamese currently in Manitoba are refugees of the Democratic Republic of Vietnam.

Their ties with Vietnam have been severed rather abruptly. In many cases, family members - parents, wives, children - were left behind.[49] The overwhelming concern then, in the Vietnamese community in Manitoba and in Canada as a whole, is with the rebuilding of severely fractured social lives. Reuniting families and securing employment are prime, urgent, and consuming preoccupations. There is little time or inclination, in such circumstances, for projects of heritage preservation.

2.46 Yugoslav

There were 3,195 people in Manitoba in 1981 who together were placed in the Census category of Yugoslav. Of this total, 685 reponded to the Census question on ethnic origin by claiming Croatian descent, 145 identified themselves as Serbians, 305 claimed Slovenian ancestry, and the remaining 2,060 were placed in a residual "other Yugoslav" category. Presumably, most of those in the last category identified themselves with a national affiliation rather than an ethnocultural one.

Nonetheless, the Yugoslav population in Manitoba is organized along ethnocultural lines. Roughly three-quarters of the Yugoslav population can be accounted for through membership in the Croatian, Serbian and Slovenian churches in Winnipeg. And the only pan-Yugoslavian organization

in Manitoba has a small membership of some forty people. It is therefore the ethnocultural affiliation that carries a substantive sociological meaning for the Yugoslavic population in Manitoba, rather than the national affiliation.

2.46.1 Croatian

The first Croatian congregation in Winnipeg was established in 1968 with the influx of Croatian immigrants during the 1960s. From 1968 to 1974, the congregation used the facilities of the Czech church in Winnipeg, Our Lady of Fatima Roman Catholic Church, on Main Street. Upon completion of its construction in 1974, the congregation moved to its own church, St. Nicholas Tavelic Croatian Catholic Church, also on Main Street. In the absence of a Croatian church prior to this time, pre-War Croatian immigrants apparently established themselves in a number of other, non-Croatian, churches in Winnipeg and Transcona and have not been drawn in any appreciable number to the new Croatian church. Thus the Croatian community that is centred around St. Nicholas Church is made up largely of post World War II immigrants.

As a young community made up largely of non-professionals and without a group of longer established members who often provide the leadership in ethnocultural communities, it is still establishing itself and is concentrating on developing a firm foundation for its central institution - the church. It is understandable that heritage preservation is not high on its list of priorities.

What little has been done consists of a collection of various documents and records relating to the church. As well, a collection of Croatian artifacts is pulled together each year for display at the Folklorama Festival of Nations.

Few materials are in the holdings of the public repositories of Manitoba. The Museum of Man and Nature has a good but small collection of artifacts, such as Croatian costumes, textiles and books. And the Slavic Collection at Elizabeth Dafoe Library, University of Manitoba, has a holding of Croatian books and a collection of The Croatian Voice, a Croatian newspaper established in Winnipeg in 1928.

2.46.2 Serbian

Like the Croatian community, the Serbian community in Winnipeg is a young one, made up predominantly of post World War II immigrants. However, unlike the Croatians, there is a much greater representation of skilled tradesmen and professionals among the Serbians in Manitoba. Speculatively, this may account for the activity in heritage preservation within the Serbian community.

As Turner notes in her 1983 Report, a Serbian Cultural Society was formed, in 1982, within St. Sava Serbian Orthodox Church, "for the purpose of keeping a record of the Serbian people in Manitoba."[50] That record currently includes: the archives from three Serbian organizations, two political and one religious; a large collection of photographs of the Serbian community, including photographs of the interior and exterior of its church; a complete archives of all documents relating to the church since 1972; a number of educational television programs produced by the Society; and a number of other documents.[51] Since the time of that report, the Serbian Church has developed plans to purchase land in order to erect a Serbian Hall which will contain within it a permanent display of Serbian artifacts and an archives.

2.46.3 Slovenian

Virtually nothing in the way of a collection of heritage items exists

for the Slovenian community, either within the public repositories of Manitoba or within the Slovenian community itself.

NOTES

1. Canada, Royal Commission on Bilingualism and Biculturalism: A Preliminary Report (Ottawa: Queen's Printer, 1965), 21.

2. Canada, Royal Commission on Bilingualism and Biculturalism, 28.

3. Canada, Royal Commission on Bilingualism and Biculturalism, 127, 128.

4. See, however, W. Clement and D. Olson, "Official Ideology and Ethnic Power: Canadian Elites 1953-1973," paper presented at the meetings of the American Sociological Association, Montreal, 1974, and K. Peter, "The Myth of Multiculturalism and Other Political Fables," in Ethnicity, Power and Politics in Canada, edited by J. Dahlie and T. Fernando (Toronto: Methuen, 1981).

5. Canada, Minister of State, Multiculturalism, Multiculturalism and the Government of Canada (Ottawa: Queen's Printer, 1978), 50.

6. In more recent years, programs to combat racism have assumed priority over heritage preservation. See A. Anderson and J. Frideres, Ethnicity in Canada: Theoretical Perspectives (Toronto: Butterworths, 1981), 315-326.

7. Canada, Minister of State, Multiculturalism, Multiculturalism and the Government of Canada, 51.

8. F. Hawkins, Canada and Immigration: Public Policy and Public Concern (Montreal: McGill-Queen's University Press, 1972).

9. The population figures for the ethnocultural groups dealt with in this study were derived from the "ethnic origin" question in the Canadian Census of Population. The 1981 Census provides the most recent, as well as the most reliable, population counts for these groups.

10. For an excellent survey of the literature, see James W. St. G. Walker, A History of Blacks in Canada (Ottawa: Minister of State for Multiculturalism, 1980).

11. The 1981 Census shows that there were 2,435 people of "Caribbean ethnic origin" in Manitoba. It is difficult, however, to verify the accuracy of this figure. For example, consider those individuals who have a Caribbean background, but who were originally from India. Do these individuals consider themselves Caribbeans or Indians, and how do they respond to the census ethnic origin question?

NOTES (Continued)

12. The researcher is grateful to Dr. Dube for his very valuable communication.

13. For an excellent discussion of this immigration, see G.E. Johnson, "Chinese-Canadians in the 1970s: New Wine in New Bottles?" in Two Nations, Many Cultures, edited by J.L. Elliott (Scarborough: Prentice Hall, 1983), 393-411.

14. Changes in population size from 1971 to 1981 must be viewed with caution as there are some changes made in the "ethnic origin" question in the 1981 Census (Bulletin 92-911, pp. xii-xiii). These changes in the definition may have affected the "true" change in population.

15. Charles Sutyla, Steve Prystupa and Johanna Sigurdson, Multicultural Collections Inventory Report (Winnipeg: Manitoba Musuem of Man and Nature, 1976), 123.

16. N.B. Ryder, "The Interpretation of Origin Statistics," Canadian Journal of Economics and Political Science , 21 (4): 466-479.

17. See comment in footnote 14.

18. Sutyla et al., Multicultural Collections Inventory Report, 93-94.

19. Sutyla et al., Multicultural Collections Inventory Report, 70.

20. Sutyla et al., Multicultural Collections Inventory Report, 21.

21. The group referred to here is made up of the French who immigrated to Canada from France over the past 85 years. They are to be distinguished from the French Canadians who, on the whole, migrated from France more than 250 years ago.

22. J.S. Woodsworth, Strangers Within Our Gates, Or Becoming Canadians (Toronto: University of Toronto Press, 1977), 90.

23. Sutyla et al., Multicultural Collections Inventory Report, 31.

24. The confluence of Mennonites and Hutterites with other "Germans" in the German ethnic origin census category makes it difficult to provide an exact figure for the non-Mennonite, non-Hutterite, German population. However, subtracting those of Mennonite and Hutterite religious affiliation (69,430) from the total German ethnic origin population (108,140), provides us with a rough estimate of the size of this population (38,710) and indicates that it is indeed a large community.

NOTES (Continued)

25. Sutyla et al., Multicultural Collections Inventory Report, 52.

26. Sutyla et al., Multicultural Collections Inventory Report, 116-117.

27. Sutyla et al., Multicultural Collections Inventory Report, 13.

28. Sutyla et al., Multicultural Collections Inventory Report, 13; Susan Turner, Ethnocultural Museums and Historical Societies in Manitoba (Winnipeg: Manitoba Museum of Man and Nature, 1983), 69.

29. A Socio-Demographic Survey of South Asians in Manitoba, by M. Carvalho, K. Ahsanuddin and S. Sarkar, 1979.

30. Sutyla et al., Multicultural Collections Inventory Report, 65.

31. Sutyla et al., Multicultural Collections Inventory Report, 49.

32. A. Sunahara, The Politics of Racism: The Uprooting of Japanese Canadians During the Second World War (Toronto: James Lorimer & Co., 1981), 80.

33. For example, see A. Sunahara, The Politics of Racism, 203-204.

34. Sutyla et al., Multicultural Collections Inventory Report, 108; Turner, Ethnocultural Museums, 35-44.

35. Sutyla et al., Multicultural Collections Inventory Report, 71.

36. Sutyla et al., Multicultural Collections Inventory Report, 114.

37. J. Fishman et al., Language Loyalty in the United States (The Hague: Mouton and Company, 1965).

38. The figure was pulled from the question on religious affiliation in the 1981 Canadian Census of Population.

39. Turner, Ethnocultural Museums, 78-81.

40. Until recently, the Research Centre provided these services to all sixty Indian bands in Manitoba, but in 1984, the six bands under Treaty No. 1 separated from the Centre and now conduct their own research.

41. Sutyla et al., Multicultural Collections Inventory Report, 21-22.

NOTES (Continued)

42. Sutyla et al., Multicultural Collections Inventory Report, 21.

43. This precipitous drop in the population count from the 1961 (and 1971) Census to the 1981 Census is due to several factors. In part it is due to the high mortality and high assimilation levels characteristic of a minority immigrant community largely established some 55-90 years ago, and not reinforced commensurately through more recent immigration. In larger part, however, it is due to the 1981 change in the Census definition of "ethnic origin" as noted in previous footnotes.

44. Personal communication by the researcher with Employment and Immigration, March 1985.

45. Sutyla et al., Multicultural Collections Inventory Report, 83.

46. Sutyla et al., Multicultural Collections Inventory Report, 28.

47. A fourth language, Romansch, is designated as a national language. See K.D. McRae, Switzerland: Example of Cultural Coexistence (Toronto: The Canadian Institute of International Affairs, 1968).

48. According to Canadian Census figures, there were 1,260 people of Vietnamese ethnic origin in Manitoba in 1981. Since then, according to Federal Department of Manpower and Immigration figures, there has been a steady flow of Vietnamese immigrants into Manitoba. The net result, of course, of inter-provincial migration since the 1981 Census in unknown. Nevertheless, the estimate of 5,000 people is not an inconceivable figure, and it is the figure circulated within Winnipeg's Vietnamese community.

49. For a useful overview of Vietnamese migration to and settlement in Canada since 1975, see Nguyen Quy Bong, "The Vietnamese in Canada: Some Settlement Problems," in Visible Minorities and Multiculturalism: Asians in Canada, edited by K.V. Ujimoto and G. Hirabayashi, eds. (Toronto: Butterworth, 1980), 247-257.

50. Turner, Ethnocultural Museums, 101.

51. Turner, Ethnocultural Museums, 101-103.

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APPENDIX A

METHODOLOGY

The purpose of this study was to determine the state of and interest in heritage preservation among ethnocultural groups in Manitoba. The Interim Director of the Manitoba Multicultural Resources Centre, Roz Usiskin, provided the list of 86 ethnocultural organizations in Manitoba that were to be contacted for this survey. This list, a copy of which is attached to this report, was derived from a master mailing list of the Manitoba Multicultural Resources Centre and contained the name, telephone number and mailing address of the president of each organization.

After some discussion, it was agreed that the best method for obtaining the required information would be a telephone survey of the presidents of the 86 organizations. To facilitate the gathering of this information, it was also agreed that we would mail to each president, in advance of the telephone survey, a copy of the questionnaire, a note of explanation on what is meant by "heritage preservation," and a covering letter explaining the purpose of the survey and providing a brief account of how it was to be conducted. In so doing, the presidents of the ethnocultural organizations were provided with some time to reflect on the information being requested and, where appropriate, to suggest the names of other people who might be better able to provide the information requested. A copy of this covering letter, note of explanation and questionnaire is attached to this report.

In addition to the telephone survey, further information on the state of heritage preservation was obtained through eight on-site visits to various repositories of heritage materials, three in-person interviews and a reading of two major reports on heritage preservation in Manitoba - Ethnocultural Museums and Historical Societies in Manitoba (1983), by Susan Turner, and the Multicultural Collections Inventory Report (1976) by Charles Sutyla, Steve Prystupa and Johanna Sigurdson, from the Manitoba

Museum of Man and Nature - as well as a number of other books and reports that were provided to me by different ethnocultural organizations.

Of the 86 organizations originally listed, the researcher was unsuccessful in contacting only one, the Punjabi Cultural Society of Manitoba. The telephone survey provided the researcher contact with several hundred people and 100 ethnocultural organizations.

It is anticipated that this report will be periodically updated to take into account new developments and other, recently arrived ethnocultural communities.

APPENDIX B

ETHNOCULTURAL COMMUNITIES SURVEYED

1. Austrian
2. Belgian
3. Black Canadian
4. Byelorussian
5. Caribbean
6. Chilean
7. Chinese
   (Czechoslovak)
8. - Czech
9. - Slovak
10. Danish
11. Dutch
12. Estonian
13. Finnish
14. French
15. French Canadian
16. German
17. Greek
18. Hungarian
19. Icelandic
20. (East) Indian
21. Irish
22. Italian
23. Japanese
24. Jewish
25. Korean
26. Laotian
27. Latvian
28. Lebanese
29. Lithuanian
30. Mennonite
31. Métis
32. Native Indian
33. Norwegian
34. Philippine
35. Polish
36. Portuguese
37. Pakistani
38. Romanian
39. Russian
40. Scottish
41. Spanish
42. Sri Lankan
43. Swedish
44. Swiss
45. Ukrainian
46. Vietnamese
    (Yugoslav)
47. - Croatian
48. - Serbian
49. - Slovenian

APPENDIX C

LIST OF ETHNOCULTURAL ORGANIZATIONS

PROVIDED FOR THE SURVEY BY THE

MANITOBA MULTICULTURAL RESOURCES CENTRE

1) Afro-Caribbean Association of Manitoba Inc.
2) American Hellenic Educational Progressive Association
3) Association of Pakistani Canadians
4) Association of United Ukrainian Canadians
5) Barangay Filipino Organization of Manitoba Inc.
6) Belgian Club
7) Byelorussian Association of Winnipeg
8) Canadian Lithuanian Club of Winnipeg
9) Canadian Polish Congress
10) Caribbean Canadian Association of Winnipeg
11) Chinese Benevolent Association of Manitoba
12) Chinese Community Council of Winnipeg
13) Chinese National League
14) Club Siciliano Di Winnipeg
15) Colored People's Social and Charitable Association
16) Czechoslovak National Association of Canada
17) Dutch Canadian Society
18) Edelwiess Schuhplattler
19) Federated Hungarian Clubs and Associations of Manitoba Inc.
20) Federation of Russian Canadians
21) Filipino-Canadian Home School Association of Manitoba
22) Free Vietnamese Association of Manitoba
23) Friends of Austria
24) German Society of Winnipeg
25) Gujerat Cultural Society of Manitoba
26) Guyanese Association of Manitoba Inc.

27) Hindu Society of Manitoba
28) Hungarian Canadian Cultural Society of Manitoba
29) India Association of Winnipeg
30) Indian and Metis Friendship Centre of Winnipeg Inc.
31) Indo-Caribbean Association
32) Institute of Chinese Language, Culture and Arts
33) Irish Association of Manitoba
34) Italian Canadian League of Manitoba
35) Jewish Historical Society of Western Canada Inc.
36) Korean Association of Manitoba
37) Ladies Philoptochos Society of St. Demetrios Greek Orthodox Church
38) Lao Association of Manitoba
39) Latin-American Association of Winnipeg
40) Latvians of Manitoba
41) Lebanese Association of Canada Inc.
42) Lithuanian Canadian Community
43) Magdaragat Philippine Folk Arts Inc.
44) Manitoba Academy of Chinese Studies
45) Manitoba Budhist Association
46) Manitoba Islamic Centre
47) Manitoba Japanese Canadian Citizens Association Inc.
48) Manitoba Organization of South-East Asians in Canada (M.O.S.A.I.C.)
49) Mennonite Heritage Centre
50) National Black Coalition of Canada
51) Njegosh Cultural Society
52) Nordlyset Cultural Club
53) Norwegian Association
54) Philippine Association of Manitoba Inc.
55) Polish Canadian Women's Federation
56) Polish Combatants Association in Canada Inc.
57) Polish Gymnastic Association. SOKOL
58) Portuguese Association of Manitoba

59) Punjabi Cultural Society of Manitoba
60) Roma Club Society
61) Scandinavian Cultural Centre
62) School of Celtic Studies
63) Scottish Association of Winnipeg Inc.
64) Sikh Society of Manitoba
65) Slovenian Folk Arts Council
66) Societé Franco-Manitobaine
67) Spanish Club of Winnipeg Inc.
68) Sri Lanka Association of Manitoba
69) St. Demetrios Romanian Orthodox Church
70) St. Sava Serbian Orthodox Church
71) St. Stephens Lutheran Church - Action 70's Group
72) Swedish Cultural Association of Manitoba Inc.
73) Ukrainian Canadian Committee
74) Union Nationale de Francaise
75) United Jewish People's Order
76) United Swedish Canadians
77) Urban Indian Association of Winnipeg
(now known as the Winnipeg Council of Treaty and Status Indians)
78) Visitation Slovak Church
79) West-Man Multicultural Council
80) Winnipeg Chilean Association
81) Winnipeg Croatian Congregation
82) Winnipeg Estonian Society
83) Winnipeg Icelandic Saga Dancers
84) Winnipeg Irish Association
85) Winnipeg Jazz Society
86) Winnipeg Jewish Community Council

APPENDIX D

INSTITUTE of URBAN STUDIES

MANITOBA MULTICULTURAL
RESOURCES CENTRE
UNIVERSITY OF WINNIPEG
515 PORTAGE AVENUE
WINNIPEG, MANITOBA
R3B 2E9

September 13, 1984

Dear

The Manitoba Multicultural Resources Centre is a non-profit organization established for the purpose of promoting the interests of ethnocultural groups in Manitoba. This involves a number of specific objectives. Among them are: (1) to facilitate the collection of materials relevant to the history of these groups; and, (2) to encourage the safe-keeping and accessibility of archival material and artifacts that are collected. To achieve these objectives we are creating a data bank of the historical resources of ethnocultural groups in Manitoba. It is with this objective in mind that we are writing to you.

The Manitoba Multicultural Resources Centre in cooperation with the Institute of Urban Studies of the University of Winnipeg is undertaking a survey to determine the current state of and interest in heritage preservation among ethnocultural groups in Manitoba. This survey is being conducted by Dr. Zbigniew Jan Gryz, a sociologist with the University of Winnipeg specializing in ethnic studies. Dr. Gryz will be contacting you by telephone within the next 2-3 weeks to ask you some questions on this matter. In the meantime, we enclose a note of explanation and the questions that Dr. Gryz will be asking you over the telephone and respectfully ask you to read over this material and give it some thought in order to facilitate the telephone survey.

Should you have any questions or comments, please feel free to contact Dr. Gryz at 489-7113.

We also enclose, for your information, the 1984-85 program for the Manitoba Multicultural Resources Centre.

Your cooperation in this matter is greatly appreciated.

Respectfully,

Alan F.J. Artibise
Director, IUS

Roz Usiskin
Interim Director,
MMRC

A NOTE OF EXPLANATION ON THE HERITAGE PRESERVATION SURVEY

The purpose of this survey is to determine what has been done, what is being done, and what is being planned for the future by the ethnocultural communities in Winnipeg with regard to heritage preservation. By "heritage preservation" is meant the safe-keeping of any items which reflect the culture of an ethnocultural group and its historical experiences in Canada. Examples of such items are provided below where they are organized into three broad categories.

(1) MATERIAL CULTURE. This would include a variety of items such as the musical instruments of an ethnocultural group; everyday clothing as well as festive costumes; religious items such as icons, holy books, stained glass, and religious apparel such as caps or shawls; crafts such as woodwork, needlework, pottery, embroidery, and glasswork; cooking utensils; writing materials; photographs, paintings, and drawings; any special items used in the care of infants such as cribs, backpacks, ornaments, clothing, and toys; tools used in work; journals, magazines, and newspapers of the ethnocultural group.

(2) NON-MATERIAL CULTURE. This would include such items as dances (as recorded on videotapes, for example), as well as the meaning of or story behind the dances and the symbolism of the dance costumes; religious, national, and folk songs (recorded on records, tapes, or simply written out); poems, folklore, jokes, stories, and personal histories which reflect the values, sentiments and perceptions of the group; so-called "old wives tales", whether about animals, foods, the weather, the land, the sea, people, or about illnesses; traditional "folk" medicines; characteristic expressions of greeting, surprise, bad luck, blasphemy, or condemnation; childrens stories, songs, rhymes, and games; accounts and explanations of holy days and other holidays; traditional tales told about relatives such as a son-in-law, mother-in-law, grandparents, etc., or about children, or old people, or neighbours.

(3) HISTORICAL EXPERIENCES IN CANADA. (While this section is written with the immigrant groups of Canada in mind, it can also be used, with modifications, as indicated below, by the native groups of Canada - the Indians, Metis and Inuit). The intent here is to identify and locate anything - material or non-material - which reflects the broad set of experiences of ethnocultural groups in Canada, from the time of initial settlement to the present day. This could include such items as letters, diaries, autobiographies,

stories, jokes, documents such as minutes of meetings, etc., which tell of the broad range of historical experiences in Canada, from initial perceptions of Canada, its people and its land, to working experiences, whether on farms, in the forest, mines, or in urban settings; the informal associations related to work (eg. unions), schooling, religion, politics, etc., and any buildings of possible historic value. It could also include such items as photographs, work tools, clothing, and so on.

For the native groups this category might be used to include a broad range of items which reflect the variety of experiences related to encountering and adjusting to the incoming immigrant groups - stories, jokes, various documents, histories, material artifacts, and so on.

****

With that note of explanation, I would like now to ask you a few questions.

HERITAGE PRESERVATION SURVEY

1. a. Do you know of any exhibits or displays, or of a museum, archives, or any such depository where there are such items as mentioned above, for the ethnocultural group to which you belong?

   No _____ Yes _____

   b. If yes, is it a(n):

   _____ exhibition or display
   _____ museum
   _____ archive
   _____ church, synagogue, temple, or some other such place of worship
   _____ community hall
   _____ other (please specify _____)

   c. Where is this located? _____.

   d. Who could I contact for further information on this collection?

   _____

2. Do you know of any person who has taken it upon him/herself to collect such items?

   No _____ Yes _____ (Could you identify this person _____
   _____).

3. Do you know of any organization (or person) which is currently undertaking heritage preservation projects for your ethnocultural community?

   No _____ Yes _____ (Which organization (or Person)?
   _____).

4. In your estimation, is there any interest in the ethnocultural community to which you belong in undertaking to preserve the cultural and historical heritage of your group?

   No _____ Yes _____

THANK YOU FOR YOUR COOPERATION

MANITOBA MULTICULTURAL RESOURCES CENTRE, INC.

The Manitoba Multicultural Resources Centre, Inc. is a non-profit organization located on the University of Winnipeg campus. Its main goals are to preserve our rich multicultural heritage and facilitate multicultural activities in our community. Since its inauguration on February 25, 1984, the M.M.R.C. has sponsored very successful workshops on heritage preservation.

OBJECTIVES

1. To promote and advance studies into the history of all ethnocultural groups by members of the communities with cooperation from professionals;

2. To facilitate the collection and preparation of guides to materials relevant to the history of these groups;

3. To encourage the safekeeping and accessibility of archival material and artifacts that are collected;

4. To act as an informational centre for ethnocultural concerns, such as assessing the current needs and resources of ethnocultural communities;

5. To serve as liaison between groups in order to facilitate the meeting of current needs;

6. To publicize the important contribution and appreciation of all communities to Manitoba's growth and development.

For more information, contact:

Manitoba Multicultural Resources Centre, Inc.
University of Winnipeg Campus
515 Portage Avenue
Winnipeg, Manitoba
R3B 2E9 CANADA

Tel: (204) 786-9858

THE INSTITUTE OF URBAN STUDIES

The Institute of Urban Studies (IUS) was created by the University of Winnipeg in 1969 at a time when the city's "urban university" perceived a need to address the problems and concerns of the inner city. From the outset, IUS was both an academic research centre and an innovative, action-oriented community resource. While the Institute has always been committed to examining urban development issues in a broad context, it has never lost sight of the demands of applied research aimed at practical, often novel, solutions to urban problems.

The Institute of Urban Studies is a multiple-function centre that undertakes to encourage, facilitate and engage in independent, multi-disciplinary research on urban or urban-related topics (including housing, community and neighbourhood development, urban policy and government, and social-demographic issues); to promote and engage in formal and informal education and community outreach programs (including an undergraduate urban studies majors program, workshops, conferences, seminars, etc.); and to conduct mission-oriented and applied research.

The Institute has an active publications program that includes a scholarly journal, a quarterly newsletter, major reports, research and working papers, monographs, and occasional publications.

The Institute is an institutional member of the following organizations: the Social Science Federation of Canada, the Canadian Urban Transit Association, the Urban Land Institute, the Urban Affairs Association, the International New Towns Association, the International Federation for Housing and Planning, the Association of Regional and Urban Planning Programs at Canadian Universities, the Canadian Council on Social Development, the Canadian Urban History Association, the International Downtown Executives Association, the Social Planning Council of Winnipeg, the Downtown Winnipeg Association, and several other local or regional bodies.

For further information on any aspect of the Institute, please contact:

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